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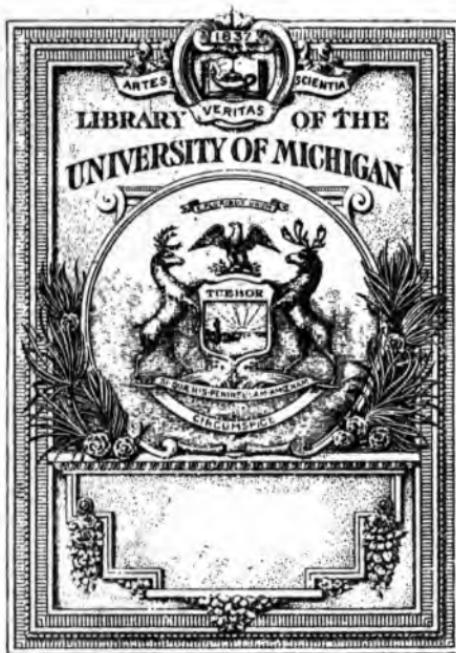
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The Royal School Series.

NOTES OF LESSONS
ON
MORAL SUBJECTS

A Handbook for Teachers in Elementary Schools.

W. Hackwood
BY
FREDERIC WILLIAM HACKWOOD, 1851—



London:
T. NELSON AND SONS, PATERNOSTER ROW.
EDINBURGH; AND NEW YORK.

1906

In using this manual, Teachers are recommended, as far as possible, to enforce and illustrate the Lessons by suitable references to Holy Scripture.

Preface.

THE requirements of the Education Department make some such Manual as the present one an absolute necessity. It will be noted that the school management paper set to candidates for certificates generally includes notes of lessons on some moral subject. But what is more directly to the point is Circular No. 153, addressed by the Education Department to Her Majesty's Inspectors, on January 16th, 1878, to which attention is now specially drawn. This interesting and authoritative document intimates that "My Lords are anxious that you should lose no suitable opportunity of impressing upon both managers and teachers the great responsibility which rests upon them, over and above the intellectual teaching, in regard to the moral training of the children committed to their charge. You will express your special approbation of all schools where, from the knowledge which you have gained by repeated visits, you observe that a high moral tone is maintained; you will not fail to enlarge upon the Article (19a.) in the Code respecting discipline, as showing the interest taken by Parliament and by their Lordships in this all-important subject; and where it is not satisfactorily attended to, you will not hesitate to recommend a reduction of the grant. You will, in the spirit of the Article, urge the managers to do all in their power to secure that the teachers maintain a high standard of honesty, truth, and honour in their schools, and that they not only inculcate upon the children the general duty of consideration and respect for others, but also the special duty of obedience to, and reverence

for, their parents; and also to encourage such training in schools, in matters affecting their daily life, as may help to improve and raise the character of their homes."

Special lessons on "Temperance" and "Kindness to Animals" have frequently been given in many schools; but, so far as is known, nothing in the way of systematizing a scheme of moral instruction has been attempted till now. Therefore this work marks a new departure in school literature.

It must be borne in mind that, as most of the forty lessons contained in these pages are intended for all departments of elementary schools, they are supposed to contain much matter and many ideas simple enough in themselves for the comprehension of infants; at the same time much more that is totally unsuited to minds so tender had to be included in these notes for reasons explained in the "Notices to the Teacher."

No one looks for an unfettered style of diction in pages arranged in a tabulated form, but the exigencies of the case here further enhanced the difficulties of composition. It was deemed expedient to include most of those correlative ideas which naturally group themselves around some central thought. This tends to impair that unity of treatment which should pervade every lesson as actually given. Hence the work aims, not so much to give perfect lessons on certain set subjects, as to provide materials valuable in themselves, it is hoped, but still more valuable in their suggestiveness to the young teacher needing guidance in his preparatory work. Every teacher has the same feelings on the subject of morality, and would probably seek to impress the same conclusions. Suggestions, however, are often needed as to the channel in which the teaching shall flow in order to reach some definite end. It was to supply such a need in the case of my own pupil-teachers that these Notes were first drawn up. In this work I received much valuable help from my late senior assistant, Mr. William Finnemore, and I wish to acknowledge the deep obligations I am under to him for his unwearying efforts during the progress of the work.

To many young teachers it is hoped that these pages will prove helpful. Didactic teaching is, except in very rare instances,

dry, and reflects its weariness upon the subject dilated on, while "truth embodied in a tale will enter in at lowly doors." No teacher should for a moment forget this, and the allusions, anecdotes, quotations, etc., herein contained are an earnest attempt to clothe with real, human interest those great moral truths which must form the foundation of every true and noble character. Difficulty has been experienced at times in combining simplicity with brevity, but the few difficult words and phrases, the use of which could not be avoided, have generally been accompanied with some simpler paraphrase.

F. W. H.

Notices to the Teacher.

1. The technical terms "Matter" and "Method" are not here used in their ordinary sense. The former will be seen to be nothing more than the "headings" or "divisions" of each subject; while in the second column will be found more "matter," intended to fill in the lesson as necessity requires.
2. This extra "matter" is to be gradually drawn upon at each successive repetition year by year, till the whole shall become exhausted by the close of the child's school life of eight years.
3. The number of lessons (forty) corresponds to the average number of weeks in a school-year, but, of course, some of the lessons towards the end of the book (such as those treating of the duties of citizenship and of the higher branches of moral philosophy) are intended exclusively for advanced classes.
4. When the teacher has once prepared a lesson thoroughly, the words printed in small capitals will be found to recall to mind all the salient points in it. Still, it was never intended that prepared notes of lessons should supersede all effort on the part of the teacher.
5. For Infant departments those subjects only which are suited to the capacities of the children should be carefully

selected ; then from these notes there may be culled sufficient matter simple enough in itself to present the subject to them in an intelligible form.

6. Although black-board heads are included in every lesson, they should be used only with those classes which can read them, or which ordinarily use them ; and although those here given are generally confined to the definition of the subject, their use may be extended to other parts of the lesson.

7. These lessons should be delivered in an easy, conversational style. Most of the ideas, which, for the sake of brevity, are here clothed in somewhat abstruse language, must be translated into more simple phraseology.

8. With regard to the quotations, some are altogether unsuitable for very young children, and will be best left alone ; those of moderate difficulty may be grasped by the class if their meaning and application are presented simultaneously side by side. Some of the quotations are intended to be read by the teacher with a little elocutionary effort on his part.

9. Proverbs, maxims, and anecdotes, in the hands of a good teacher, will, as a rule, explain themselves ; but there are some comprehensions to which an interpretation is not always obvious, no matter how *apropos* the imagery of the language employed may be, and in such cases the teacher must drive home the application by repeating the illustrative words side by side with their literal interpretation : the parable of the sower would appear obvious to most people nowadays, yet those to whom it was addressed needed an interpretation. The mythological allusions may sometimes be introduced by such words as, "There is an old tale," etc. ; and as to historical facts, they may perhaps be given to the younger children by merely prefacing the familiar words, "Once upon a time," and without attempting anything more explicit.

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NOTES OF LESSONS ON MORALS.

I.—HONESTY.*

Introduction.—Inquire of the class what should be done with all property—money, knives, books, etc.—found on the school premises?—[Brought to the teacher.] For what purpose?—[To be restored, if possible, to rightful owner.] What to be done with property found in the public thoroughfares?—[Handed to the police, or other likely authorities, for the same purpose.] Now, what are people called who are so particular in this respect?—[Honest.] If possible, obtain the substantive “Honesty” by leading questions.

MATTER.	METHOD.
<p>Definition. B. B. H.</p> <p>Honesty is that proper feeling which prevents us from taking or using anything which does not belong to us, when we have no right to do so.</p>	<p>From the Introduction gradually work out the Definition from the class. <i>Enter</i> it upon the board.</p> <p><i>Distinctly demonstrate</i> that this is the FIRST IMPERATIVE DUTY, and that the possession of ALL THE OTHER VIRTUES without this would AVAIL NOTHING.</p> <p><i>Repel</i> with indignation the idea that any child in the school would be GUILTY OF DIRECT THEFT; but while scouting the possibility of such a thing, <i>assure</i> the class that there are OTHER CASES of dishonesty, quite as REPREHENSIBLE, which sometimes occur amongst them, almost unnoticed, and often self-excused and self-condoned.</p> <p>A good teacher could here DEPICT THE HEINOUSNESS OF THIS OFFENCE OF THEFT, <i>without specifying</i> its particular form, and EXCITE the keenest INTEREST IN AN IMAGINARY DELINQUENCY of this kind.</p>

* This should be among the first series of Lessons. Honesty is here only understood in its limited sense of respecting the right ownership of property.

MATTER.	METHOD.
<p>Forms of Dishonesty. We are not honest— (1) If we steal.</p> <p>(2) If we cheat or "copy."</p> <p>(3) If we borrow what we cannot repay.</p> <p>(4) If we appropriate [use as our own] that which belongs to others.</p>	<p>Having carried the class along so far, now put down these heads on B. B., passing over (1) with a few EXPRESSIONS OF ABHORRENCE. If cases of PILFERING have occurred in school, show how little things lead on to greater ones. (2) May be <i>amplified</i> and dwelt upon as it appeals directly to a scholar. SHOW THE VARIOUS FORMS OF CHEATING and of cribbing lessons. Demonstrate that cribbed work is the ABSOLUTE PROPERTY OF THE CHILD WHO PRODUCED IT, and that this work of the brain has TANGIBLE RIGHTS like other property (elder children may understand a few words about Copyright, as an illustration of the point). (3) <i>Condemn this practice</i> of BORROWING with no intention of returning. Allude to the dishonesty of Fraudulent Bankruptcies, clothing the matter in suitable language. Deal with dishonest and WASTEFUL EXTRAVAGANCE. (4) Show how this LEADS TO (a) PILFERING with children, and (b) PECULATION with adults. Illustrate by the trial and conviction of Lord Bacon, 1621. Enlarge upon the DUTIES AND RESPONSIBILITIES OF YOUTHS going into positions of trust, and exhort them to keep "ABOVE SUSPICION," and to be extremely and anxiously careful in their dealings with the money and PROPERTY OF OTHERS. Show how TRIFLING DELINQUENCIES lead on to GREATER ones, especially PLAUSIBLE "BORROWINGS." Declare that the laws of "Meum and Tuum" (a phrase quickly caught up and remembered by children) are strictly defined.</p>
<p>Causes of Dishonesty. People sometimes become dishonest if they— (1) Get into temptation.</p>	<p>Now illustrate the CAUSES of dishonesty. (1) Prove that temptation is BETTER FLED than resisted otherwise. Exhort the class (a) NEVER TO ENTER INTO TEMPTATION themselves, or</p>

MATTER.	METHOD.
(2) Areavaricious[greedy].	<p>(b) TO PLACE OTHERS IN A POSITION OF TEMPTATION.</p> <p><i>Teach</i> that every right-thinking man learns to SCORN THE IDEA of doing a MEAN AND DISHONEST thing.</p> <p><i>Illustrate</i> by the boy who was advised to do a wrong thing on the score that "nobody would see him," and who replied that he should see himself and have cause to be ashamed. This spirit will save us in many a temptation.</p> <p><i>Show</i> how people PLAUSIBLY DECEIVE THEMSELVES, by the anecdote of the boy who joined his comrades in plundering an orchard because his <u>restraining</u> from doing so would not save a single apple.</p> <p><i>Refer</i> again to the DUTIES OF A "FINDER," and SCORN ANY OTHER COURSE of action suggested by the probability of "no reward." Give HIGHER MOTIVES.</p> <p>(2) <i>Obtain</i> from class how AVARICE [greediness] IS PRECEDED BY ENVYING [a wrongful wishing for], and that it is better to be SATISFIED THAN LED ON TO THEFT; and how the desire for a PRESENT GRATIFICATION is satisfied at the EXPENSE OF A GREATER FUTURE EVIL.</p>
<p>Conclusion. Honesty is the best policy.</p>	<p>While <i>deplored</i> the motive, demonstrate</p> <p>(1) That dishonesty DOES NOT PAY in the long run;</p> <p>(2) That DETECTION AND PUNISHMENT invariably follow it.</p> <p><i>Paint</i> vividly and graphically the <i>lasting disgrace</i> of being <i>convicted</i> of theft.</p> <p><i>Show</i> that an HONEST MAN IS FEARLESS, because nothing can be proved against him to hurt his fair name; like <i>Brutus</i> he can say—</p> <p>"There is no terror, Cassius, in your threats; For I am armed so strong in 'honesty,' That they pass by me as the idle wind, Which I respect not."</p> <p><i>Briefly explain</i> who <i>Cassius</i> and <i>Brutus</i> were: merely say they were two great Roman generals who had quarrelled over some public expenditure. As rapidly CONVEY THE MEANING of the passage.</p>

MATTER.	METHOD.
<p>'An honest man's the noblest work of God.'—<i>Pope</i>.</p>	<p>Pope's aphorism may be <i>recited by the class</i>, though perhaps the poet did not intend to use "honest" as here understood.</p>
<p>"A king can mak' a belted knight, A marquis, duke, and a' that; But an honest man's aboon his might,— Guid faith, he mauna fa' that."—<i>Burns</i>.</p>	<p><i>Teacher recite</i> Burns's stanza. <i>Explain</i> the terms "knight," "marquis," "duke" to junior classes as "great gentlemen," and convey a notion of the HUMAN impossibility here implied, by referring back to the "work of GOD."</p>

II.—TRUTHFULNESS.

Introduction.—Read or relate the story of "George Washington and the fruit-trees," or any similar anecdote, and by questions following obtain the answer "Telling the truth;" then, if possible, obtain "Truthfulness."

Some easy "instructive questioning" will lead up to a definition.

MATTER.	METHOD.
<p>Definition.</p> <p>B. B. H.</p> <div style="border: 1px solid black; padding: 5px;"> <p>Truthfulness is the habit of telling the Truth, the whole Truth, and nothing but the Truth.</p> </div>	<p><i>Unfold</i> for the consideration of the class these two elements—</p> <ol style="list-style-type: none"> (1) Withholding part of the truth, and (2) Saying more than the truth, or exaggerating. <p><i>Warn</i> them to beware of <i>deluding themselves</i> into the notion that they are truthful if they INDULGE IN EITHER OF THESE DEPARTURES from strict veracity.</p> <p><i>Instil</i> into their minds that it is a <i>falsehood</i> if we INTENTIONALLY CONVEY A WRONG IMPRESSION, although the words we speak may be <i>specifically true</i>, and that the lie is in the <i>deceitful motive</i>.</p>
<p>"His nay was nay without recall; His yea was yea, and powerful all; He gave his yea with careful heed, His thoughts and words were well agreed."</p> <p><i>Baron Stein.</i></p>	<p>In giving the quotation, <i>exhort</i> the children to well <i>weigh and consider</i> their words, and to let their WORDS express their THOUGHTS.</p>

MATTER.	METHOD.
<p>Breaches of Veracity.</p> <p>(1) Withholding part of the Truth.</p> <p>"He said likewise That a lie which is half a truth is ever the blackest of lies— That a lie which is all a lie may be met and fought with outright, But a lie which is part a truth is a harder matter to fight."</p>	<p>(1) and (2). <i>Allude</i> to the OATH administered in a court of justice, and <i>teach</i> the NATURE OF AN OATH, with special allusions to (a) its SOLEMNITY, and (b) to the crime of PERJURY. <i>Show</i> how the truth may be so DISTORTED that the victim may find it very difficult to explain his position.</p>
<p>(2) Saying more than the Truth.</p>	<p>(2) <i>Illustrate</i> by the well-known EXAGGERATION of— "Ten thousand cats in the back-yard" dwindling down to "our cat and another."</p>
<p>(3) "White lies."</p>	<p><i>Caution</i> against this COLOURING OF TRUTH by a warm imagination, and <i>illustrate</i> how it happens that very young CHILDREN ARE OFTEN PRONE TO EXAGGERATE simply from a desire to push themselves forward for notice, and so <i>arrest attention by some startling tale</i>. The evil of GOSSIPING in elder persons, and the <i>mischief caused</i> by it, should also be <i>condemned</i>.</p>
<p>(4) Lying by implication or by gesture (or Dissimulation).</p>	<p>(3) <i>Expose</i> the fallacy of attempting to JUSTIFY OR EXCUSE a lie, <i>no matter how good the intention</i> may be. (4) <i>Condemn</i> (a) the practice of SAYING one thing and MEANING another, and (b) of MISLEADING BY TONE OR BY GESTURE or by silence, when justice demands outspoken truth. <i>Show</i> that the ONLY EXCUSE for a mis-statement is that it was made under the BELIEF THAT IT WAS TRUE; and hence <i>deduce</i> the importance of INVESTIGATING anything doubtful, and the danger of GUESSING. <i>Condemn</i> this common practice, and illustrate its importance by which men of honour keep their PAROLE.</p>

MATTER.	METHOD.
<p>(5) Breaking a promise. B. B. H.</p> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>(a) We should not say less than Truth. (b) We should not say more than Truth (c) We should not lie even to do good. (d) We should not mislead in any way.</p> </div>	<p>(5) In the <i>divisional examination</i> obtain the B. B. H.'s for senior classes.</p>
<p>Untruthfulness, or Lying.</p> <p>(1) Lying begets distrust.</p> <p>(2) Lying becomes a habit.</p> <p>"Oh, what a tangled web we weave, When first we practise to deceive."—<i>Scott</i>.</p> <p>(3) Lying arises from— (a) An attempt to please, or a fear of blame. (b) An attempt to secure some advantage.</p>	<p>(1) <i>Illustrate</i> by the anecdote of the shepherd boy who cried, "Wolf!" <i>Remind</i> children of the teacher's usual CAUTION IN RECEIVING THE TESTIMONY of a scholar <i>once convicted of lying</i>. State that the EVIDENCE of a man who has PERJURED HIMSELF in a court of law is practically never received again.</p> <p>(2) <i>Show</i> how the VILE HABIT GROWS, (a) one lie sometimes being invented to COVER ANOTHER. "Nothing can need a lie; The fault that needs it most grows two thereby." <i>Herbert</i>.</p> <p>(b) Often originates in the EXCUSING OF A FAULT, the excuse not actually appearing a palpable lie. <i>Prove</i> that "liars should have good memories." (3) <i>Deprecate</i> the practice of telling a lie (a) because the lie is more LIKELY TO PLEASE than the truth: this is FLATTERY, a most contemptible weakness, well illustrated by <i>Canute and his courtiers</i>. To be AFRAID TO SPEAK THE TRUTH is great cowardice; but, on the other hand, <i>condemn</i> the harshness or TYRANNY WHICH FORCES so weak a mortal to lie. (b) It <i>may be shown</i> how falsehood does at times SEEM TO MAKE HEADWAY, and even to</p>

MATTER.	METHOD.
<p>(c) Hastiness and carelessness of Truth.</p> <p>"After the tongue has once got a knack of lying, it is almost impossible to reclaim it."—<i>Montaigne</i>.</p>	<p>triumph over truth; but contend that it is ONLY FOR A TIME, for</p> <p>"Who ever knew truth put to the worse, in a free and open encounter?"—<i>Milton</i>.</p> <p>And,—</p> <p>"Truth crushed to earth shall rise again— The eternal years of God are hers; But error, wounded, writhes with pain, And dies among his worshippers."</p> <p><i>W. C. Bryant.</i></p> <p>(c) Show how a habit of INACCURACY IN MENTAL OPERATIONS at last grows into a carelessness DISREGARD FOR TRUTH altogether.</p> <p>Incite to a LOVE OF TRUTH FOR ITS OWN SAKE.</p> <p>Illustrate by Spenser's "Una,"—so beautiful, pure, and worth following for her own sake, that the wild beasts were tamed by her calm and holy look, and the lion followed by her side to protect her from danger.</p> <p>Declare that TRUTH NEEDS NO ADORNMENT to make it beautiful: the clearer and simpler, the more pleasing will it be, and the more care shall we bestow on its cultivation.</p> <p>But lying is like a spider's web: every struggle to be free but multiplies the fine yet irresistible threads that seem to bind one.</p>

Conclusion.—*Depict* the BEAUTY OF TRUTH in every relation of life—(1) at home, (2) in school, and (3) in business.

"Truth is beauty, and beauty truth."—*Keats*.

"Daylight and truth meet us with a clear dawn, representing to our view true colours and shapes."—*Milton*.

ITS BEAUTIES, its pleasing characteristics, *exemplify themselves* in,—

(1) OPENNESS OF COUNTENANCE and fearlessness of glance.

"The bright countenance of truth."—*Milton*.

"Shame knew him not, he dreaded no disgrace:
Truth, simple truth, was written in his face."—*Crabbe*.

(2) Its **EASE OF MIND**, never dreading discovery even though a confession of the truth may bring punishment ; while he who does not tell the truth is ever ill at ease, because he may at any moment step into a pit of his own digging.

(3) The **RESPECT IT COMMANDS** when followed for its own sake, without bribe or inducement.

Show the **ABSOLUTE NECESSITY FOR TRUTHFULNESS**, and how a want of it would embarrass us in every relation of life, being **DEPENDENT AS WE ARE UPON THE WORD OF OTHERS** for the greatest part of our knowledge.

Illustrate this point by supposing that historical and geographical **WRITERS DID NOT ADHERE TO TRUTH** in their works.

Conclude by **SUMMARIZING LYING AS MEAN, LOW, BASE, AND CONTEMPTIBLE**.

NOTE.—A good lesson for elder scholars might be made by the recital of Book I. (first few cantos) of “The Faery Queene,” which relates the journey of Una, who “made a sunshine in a shady place.”

III.—CANDOUR.

Introduction.—The title of this Lesson is a word seldom met with in the vocabulary of children. It will perhaps be best to write the word on the B. B., and endeavour to get it explained by the senior scholars. With younger children define it in easy terms. Show that it is a fuller development of Truthfulness.

MATTER.	METHOD.
<p>Definition. B. B. H.</p> <p>Candour means frankness, or being openly truthful.</p>	<p>To senior scholars <i>explain</i> that it means “DAZZLING WHITENESS,” and so <i>infer</i> that Candour is truth open to the GLARE OF INVESTIGATION, and NOT OVERSHADOWED by falsehood in any form.</p> <p><i>Illustrate</i> by the view of an object obtained on a FAIRLY LIGHT but cloudy day, and the same object seen under the BLAZE OF A BRIGHT sun, all its beauties or imperfections being plainly exposed to view.</p> <p>So <i>work</i> on this OPENNESS, THIS DAZZLING EXPOSURE as applied to Truth.</p>

MATTER.	METHOD.
<p>Candour will not allow Truth to be overshadowed by—</p> <p>(1) Withholding part of the Truth, or by depreciating the value of the Truth.</p> <p>(2) Exaggerating or colouring.</p> <p>(3) Misleading by gesture, by tone of voice, or by suggestion.</p>	<p><i>Listen</i> the SHORTCOMINGS of exact truth to a DARK BODY THROWING ITS SHADOWS upon candid truth.</p> <p>(1) <i>Ask</i> how a friend can be called Candid who, in PRETENDING TO CHIDE us for our faults, WITHHOLDS PART OF THE TRUTH ; or, when PRAISING VIRTUES, attributes to us what we DO NOT POSSESS. Of what value is such so-called Candour? The fox who depreciated the grapes by saying they were sour, might have said truly; but his criticism, read by the light of Candour, meant simply that he could not reach them.</p> <p>(2) <i>Recall</i> to the minds of the class the portions of the Lesson on "TRUTHFULNESS" bearing on this point.</p> <p>(3) <i>Reprove INNUENDOES, AND THE ATTRIBUTING OF WRONG MOTIVES</i> to the actions of others. Show what meaning there is in the TONE OF VOICE. <i>Repeat</i> such a sentence as, "It is very creditable to him," in SEVERAL WAYS to illustrate the different effects—the truth may thus be told untruthfully.</p> <p>Then if a child says his writing is bad because his pen is bad, he SUGGESTS A WRONG CAUSE, if the writing is bad through carelessness.</p>
<p>The Practice of Candour.</p> <p>(1) Candour may not always be exercised as—</p> <p>(a) Noticing the faults and shortcomings of others.</p> <p>(b) An excuse for saying unpleasant truths which are entirely uncalled for.</p>	<p>(1) <i>Caution</i> that Candour is a virtue that requires to be exercised with some amount of DISCRETION, as in etiquette and courtesy. KINDLY OVERLOOK LITTLE FAULTS of ignorance, for it is no duty of Candour to PUT THE IGNORANT TO THE BLUSH for the mere sake of being Candid. This is the ABUSE of the virtue.</p> <p><i>Illustrate</i> by the saying, "The greater the truth, the greater the libel;" and <i>inform</i> the class that the LAW HAS EVEN PUNISHED a man as much for saying A DAMAGING TRUTH as for uttering a malicious slander.</p> <p>So the PRACTICE OF CANDOUR IS DIFFICULT if most important: it must be guided and kept in check by a proper consideration for others (this is Tact), as it EASILY GROWS TART and ill-natured.</p> <p>Say that Candour has been so abused that the</p>

MATTER.	METHOD.
(2) Candour conflicts with— (a) Prejudice, (b) Bigotry, (c) Bias.	<p>“Candid friend” has become a by-word. Thus Canning, the prime minister,—</p> <p>“Give me the avowed, the erect, the manly foe, Bold I can meet, perhaps may turn his blow; But of all plagues, good Heaven, thy wrath can send, Save, save, oh! save me from the Candid friend!”</p> <p>From this <i>distinguish</i> between FREE AND FALSE CANDOUR, referring to the kind of Candour which Canning from his high position would have to endure.</p> <p>(2) <i>Show</i> how a candid ACKNOWLEDGMENT OF THE MERITS OF OUR OPPONENT'S OPINIONS will remove</p> <ul style="list-style-type: none"> (a) cankerous prejudice in social relations, (b) intolerant bigotry in religion, (c) bias in all partisanship. <p>Candour is the very OPPOSITE OF THAT SPIRIT which asks, “Can there any good thing come out of Nazareth?”</p> <p>It demands of us that we ACKNOWLEDGE WHAT WE KNOW TO BE WRONG; it will not allow us to PALLIATE OR EXCUSE OUR MISTAKES AND FOLLIES, and is opposed to all “shiftiness.”</p> <p>(3) <i>Inveigh</i> against the PERNICIOUS INFLUENCE OF FLATTERY, and <i>illustrate</i> by the traditional rebuke of Canute to his courtiers. Show how VALUABLE IS A TRULY CANDID FRIEND. Burns sings:—</p> <p style="padding-left: 40px;">“O wad some Pow'r the giftie gie us To see cursel's as ither see us! It wad frae monie a blunder free us And foolish notion.”</p> <p>But very few have the power so to judge of themselves.</p> <p>This want is supplied by the friend who will, in TRUE FRIENDSHIP, tell us of anything which may damage us in the sight of others: listening to his candid words, we shall see, as in a MIRROR, some part of ourselves as it is viewed by our neighbours, and we then are in a position to remedy any faults we may discover.</p> <p><i>Hence argue</i> that FLATTERY IS A POSITIVE WRONG to a friend, for it is an attempt to lift him on to a platform from which he must eventually</p>
(3) Candour opposes sincerity to flattery.	

MATTER.	METHOD.
(4) Candour abhors pretentious vanity.	<p>have an ugly fall. A good illustration of Candour is Leigh Hunt, who, in a begging letter to Macaulay, took occasion to express his disappointment with the latter's just published volume, "The Lays of Ancient Rome," a piece of Candour calculated but little to enhance his chance of a favourable reply to his letter. Then the big boy who attempts to cajole the smaller boy by promising to give him a penny when he finds one, knowing how remote that possibility is, is anything but Candid.</p> <p>(4) Illustrate by the fable of the jackdaw who decked himself in peacock's feathers, and who was then scornfully rejected alike by both peacocks and jackdaws; for his want of Candour had made it difficult to discover which he was.</p>

Conclusion.—Again impress on the class that Candour—

- (1) Is only a matter of DEGREE IN TRUTHFULNESS. If a boy admits a fault, he may be TRUTHFUL; but if he goes on to say he admits it for fear of it being discovered, he is ALSO CANDID.
- (2) Is Truth without DISGUISE OR RESERVE. For instance, if the boy goes on to confess not only the present fault, but also acknowledges how many times he has committed the fault before, he is Candid.
- (3) DOES JUSTICE TO THE MOTIVES AND VIRTUES OF OTHERS. For instance, "if you have quarrelled with a playfellow, it is Candid of you to admit that you were in the fault, and not your companion."
- (4) Does not UNNECESSARILY MAKE ITSELF DISAGREEABLE. For instance, "if you notice a companion commit a little fault, it is not necessary for you to make yourself disagreeable by preaching to him."
- (5) Does not EXPOSE ITS TRUE CHARACTER TOWARDS SOME, AND DISGUISE IT TOWARDS OTHERS. A boy may be open and Candid towards his playmates, but may take infinite pains to disguise his character from his teacher: liken this to people who put on "company manners,"

and say such conduct is sometimes called "being two-faced." For an illustration, use the heathen divinity "two-headed Janus."

Finish the Lesson by a review of all the LITTLE HYPOCRISIES that have come under the teacher's notice IN SCHOOL, and exhort to greater Candour in future.

IV.—HONOUR.

Introduction.—Suggest the possibility of the class being left by the teacher for a brief space, and imagine for them the different lines of conduct pursued by different children during this temporary absence of the teacher,—(1) some steadily working on as they had been doing in the teacher's presence, and (2) others taking advantage of the opportunity to neglect their duties.

Inquire what feeling prompted those who continued their work, acting alike in the absence, as they had done in the presence, of authority.

Endeavour to elicit that they had acted Honourably, or that they possessed Honour.

MATTER.	METHOD.
<p>Definition.</p> <p>B. B. H.</p> <div style="border: 1px solid black; padding: 5px; display: inline-block;"> <p>Honour is that right feeling which makes one do his <i>duty</i> at all times.</p> </div> <p><i>Or,</i> Honour is high-mindedness.</p>	<p><i>Question</i> on the two lines of conduct mentioned in the Introduction, <i>upholding one</i> as "Honourable," and <i>stigmatizing the other</i> as "Dishonourable." (Be careful to employ these two terms so that the children may easily gather their meaning from the context.)</p> <p><i>Explain away</i> the difficulty connected with the word "duty," as used in the first definition, which must <i>in some cases be modified</i> to mean "what one CONCEIVES TO BE HIS DUTY."</p> <p>For one may HONOURABLY PURSUE A MISTAKEN COURSE of duty, and be yet faithful to the dictates of Honour so long as his intentions are honourable.</p> <p><i>Point out</i> that such a person has ONLY TO BE CONVINCED OF HIS ERROR of judgment to become strictly honourable to the very letter.</p>

MATTER.	METHOD.
<p>Characteristics of True Honour.</p> <p>(1) Honour is Truthfulness and Honesty combined; or, is Consciousness.</p> <p>(2) Honour is opposed to meanness.</p> <p>(3) Honour performs all that it promises, and acts as a spur to the performance of Duty.</p>	<p>(1) <i>Demonstrate</i> that it is not only these two virtues, but that Honour is sometimes used as synonymous with</p> <ul style="list-style-type: none"> (a) BRAVERY in men, and with (b) CHASTITY in women. <p>Thus Burke says,—</p> <p>“ The chastity of Honour, which felt a stain like a wound.”</p> <p>Let the class give EXACT INSTANCES of (I.) Truthfulness, of (II.) Honesty, and then of (III.) Honour.</p> <p>It may be said that</p> <ul style="list-style-type: none"> (a) Honesty is connected with PECUNIARY AFFAIRS, while (b) Honour refers to the FEELINGS AND PRINCIPLES. <p>(2) <i>Prove</i> that this SCORN OF MEANNESS springs not so much from</p> <ul style="list-style-type: none"> (a) a FEAR OF REPROACH, as (b) from an innate LOYALTY TO PRINCIPLE. <p>Quote Dryden,—</p> <p>“ The secret pleasure of a generous act is the great mind's great bribe.”</p> <p>(3) <i>Hence</i> the term a “man of Honour.”</p> <p><i>Illustrate</i> by Nelson and his brother being sent to school on horseback in winter, when the deep snow drove them back home again. William, who did not relish the journey, did not wish to make a second attempt. But their father having left it to their honour, Horatio was not to be daunted, and successfully pushed through, although the snow was deep enough to afford a reasonable excuse. He simply said, “ You know father left it to our honour, William.”</p> <p>Hence it becomes a BOND OF UNION between true men; as Thomas Jefferson says,—</p> <p>“ We mutually pledge to each other our lives, our fortunes, and our sacred Honour.”</p>
<p>Other Ideas of Honour.</p> <p>(1) Sometimes Honour</p>	<p>(1) <i>Explain</i> that here we have a NARROWER</p>

MATTER.	METHOD.
means a reward for something well done.	<p>SENSE of the word, which "Honorary" might more clearly express.</p> <p>Both</p> <ul style="list-style-type: none"> (a) this meaning and (b) its general broader one may be well illustrated by an anecdote of Schiller,— <p>"The great German poet, turning over a heap of papers in the presence of a friend, came across a neglected patent of nobility conferred on him by the emperor, and after showing it, carelessly buried it again among the papers, merely remarking, 'I suppose you did not know I was a noble.' His friend might indeed have said, 'Well, I know it now!'"</p> <p>Let the children <i>name some good men</i> who have worn "nobility's true badge." (See Lesson on "Integrity.")</p>
(2) There are dishonourable ideas of Honour; as— "Debts of Honour." "Wounded Honour."	<p>(2) <i>Ridicule</i> the notion of GAMBLING DEBTS being "debts of Honour," as nothing at all honourable can be connected with gambling.</p> <p><i>Condemn</i> the practice of DUELING being resorted to by honourable men to vindicate their "wounded Honour," and quote the STATE OF THE ENGLISH LAW with regard to the Duello in support of your condemnation.</p> <p>(3) Men may ACHIEVE this Fame or Honour by their deeds,—</p> <p>"Some are born great, some achieve greatness, and some have greatness thrust upon them."—<i>Shakespeare</i>.</p>
(3) Honour is sometimes used in the sense of "Fame."	<p><i>In treating of this sense</i> of the word, say that some people make the great mistake of DOING VIRTUOUS DEEDS ONLY FOR THE HONOUR that they may bring.</p>
Reverence paid to Honour.	<p><i>Show</i> how Honour has been REVERED</p> <ul style="list-style-type: none"> (a) at all times, and (b) in all places. <p>(1) <i>Teach</i> that the definition of the word "Honour" in olden times was this—a noble kind of <i>seigniory</i> or lordship; and inasmuch as Honour is the crown of character, we may regard</p>

MATTER.	METHOD.
<p>(2) <i>Abroad</i>, the Legion of Honour is a dignity to which most Frenchmen aspire.</p> <p>(3) <i>At home</i>, the abbreviations "Hon." and "Rt. Hon." indicate to us the high value set upon that virtue of which these titles are the symbol.</p>	<p>its possession as one of the PATENTS OF TRUE NOBILITY. For "What can ennoble sots, or slaves, or cowards? Alas ! not all the blood of all the Howards."—<i>Pope</i>. (Explain that the Howards rank amongst the greatest of English nobility.) Also consider in the same light the following quotations :— " Howe'er it be, it seems to me 'Tis only noble to be good ; Kind hearts are more than coronets, And simple faith than Norman blood."— <i>Tennyson</i>. " Honour and shame from no condition rise ; Act well your part, there all the Honour lies." (2) Remark that this is in the NARROWER SENSE OF CONFERRING HONOURS.</p> <p>(3) Explain the use of these terms, and show " That clear Honour Were purchased by merit of the wearer."</p>

Conclusion.—(1) *Caution* the class that though several phases of Honour have been dealt with, their CHIEF CONCERN IS WITH TRUE HONOUR OR CONSCIENTIOUSNESS, which

- (a) will not let one do a mean trick ;
- (b) always keeps its promises ; and
- (c) makes us do our duty without being driven to it.

(2) *Mention* that it has been said that there is " Honour (of a sort) among thieves," and from this argue that much more should it PREVAIL AMONG HONEST FOLK.

(3) *Impress* as one of the great truths of the Lesson that Honour is ATTAINABLE BY ALL, and that it is the exclusive property of no

Class,
 Age, or
 Condition ;

and that if we CANNOT ALL OBTAIN "HONOURS," we can AT LEAST POSSESS HONOUR.

"The humblest trade has in it elbowroom for all the virtues. That huckster can be true and honest and honourable: what more can a Rothschild be?"

(*Explain that the Rothschilds are a family of bankers who have amassed immense fortunes, the foundation of which was laid by an act of strict integrity.*)

(4) *Explain that though Honour is from ITS VERY NATURE UNASSUMING and unobtrusive, its true worth eventually and inevitably BECOMES SO CONSPICUOUS as to meet with merited recognition. Honour is, indeed, a mark of distinction,—*

"Honour is a good brooch to wear in a man's hat at all times."—*Ben Jonson.*

(5) Again *animadvert against those false notions of Honour, and plainly demonstrate that*

(a) *GAMBLING is fatal to every idea of Honour, from its VERY MOTIVE;*

(b) *the DUELLO leads to murder, in deed or in intent, and this, the GREATEST OF ALL CRIMES, must be totally removed from all connection with Honour.*

V.—OBEDIENCE TO PARENTS.

Introduction.—**Question**—“When we were Infants, who was it that took care of us, fed us, and tended us? When we grew a little older, who was it that still worked for us, and sent us to school? Who, in times of sickness, nursed us with anxious care and deepened love? Who is it, children, that still continues to keep you, to clothe you, and to care for you till you are old enough and strong enough to be able to care for yourselves?” Having obtained repeatedly the answer “Our fathers and mothers,” convert it into “Our parents,” if this answer be not forthcoming.

Follow on with the question, “What is due from us to them in return?” and show that Obedience is the least return we can

all make. Dwell a little upon the all-absorbing nature of a Mother's Love, and the sacrifices parents so frequently make for their children, and the almost common anxiety to place the children in a better position than that to which the parents themselves have attained.

MATTER.	METHOD.
<p>Definition. B. B. H.</p> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>It is our duty to Obey our Parents—that is, to do always what they tell us to do.</p> </div> <p>"Honour thy father and thy mother."</p>	<p>Having shown the demand for filial gratitude, proceed to expound that this Obedience is</p> <ul style="list-style-type: none"> (a) so very simple a RETURN, and (b) that it is as well WITHIN THE REACH of the veriest infant as the full-grown son. <p>By questions show</p> <ul style="list-style-type: none"> (a) that it is our duty to "BE GOOD," and (b) that we can show our "goodness" BY DOING AS WE ARE TOLD. <p>Illustrate by HOMELY INSTANCES the many ways of carrying out this duty.</p> <p><i>Educe</i> the sad plight of orphans, and the CRIMINAL CONSEQUENCES that sometimes follow the EARLY LOSS OF PARENTS; and prove that</p> <p style="padding-left: 40px;">"Tis education forms the tender mind: Just as the twig is bent, the tree's inclined."</p> <p><i>Invoke</i> the children's BLESSINGS on the parents who are providing this TRAINING for them.</p>
<p>The Kind of Obedience.</p> <p>(1) We should ever be obedient where Obedience is due, and our most dutiful Obedience is due to our Parents.</p>	<p>(1) <i>Inculcate</i> that it is a great point for young persons to SUBORDINATE THEMSELVES to authority—as to teachers, for instance—and <i>illustrate</i> by the ANARCHY that would result if people ceased to be law-abiding.</p> <ul style="list-style-type: none"> (a) The child who would LEARN TO READ must obey his TEACHER, AS A GUIDE through an unknown country must be followed. PARENTS sustain the character of GUIDES, and as such they teach us by EXAMPLE TO BE HONEST, INDUSTRIOUS, and HOPEFUL, etc.; they guide us in the selection of COMPANIONS, or of a TRADE; they are our EARLIEST AND OUR LATEST teachers. (b) A captain trusts implicitly to the PILOT when going into port; so, as pilots, our PARENTS STEER us through the difficulties and dangers of TROUBLE and sickness, through the perplexities of BUSINESS, or in MISUNDERSTANDINGS with

MATTER.	METHOD.
(2) We should not be Obedient merely because we are compelled to be so.	<p>friends. LIFE IS AN UNKNOWN PATH to those who have not trod it, and the parent by his counsels can guide us safely through ; in times of emergency and distress it is they who can pilot us safely into HARBOUR—the Harbour of Peace-of-Mind.</p> <p>(c) THE SOLDIER must fight when and where he is ordered ; and our Parents also sustain the character of a GENERAL, and in the BATTLE OF LIFE they can tell us where best to urge our force and how to direct our strength against Indolence, Bad Temper, Ignorance, etc., and how to lay siege to Success-in-Life.</p> <p>(2) (a) GRATITUDE having already been established as a cause for Obedience, deduce OTHER REASONS, as</p> <p>(b) the fact that all ORDER requires a subserviency to LAW AND AUTHORITY. <i>Illustrate</i> the combination of Filial Obedience with Social Law by the PATRIARCHAL GOVERNMENT of some Eastern nations.</p> <p>(c) Now in DEPRECATING Obedience from mere compulsion, or from WEAKNESS TO RESIST, declare that in a VIRTUE everything DEPENDS UPON THE SPIRIT, and comparatively little on the action itself, because if the spirit be there the ACTION MUST FOLLOW, and mere compulsory Obedience without the right motive is like a nut which has a shell but no kernel. <i>For example</i>, we should not call a thief an honest man, although he had not stolen anything during his imprisonment ; he would be merely honest during that time because he could not be otherwise : so <i>argue</i>, that child is not obedient who does as he is told simply BECAUSE HE IS OBLIGED. <i>Illustrate</i> by Cesar, Hannibal, and Wellington, whose discipline was most severe, yet because every soldier under them was proud of his leader, and rendered Obedience willingly and with a sense of pleasure, these generals were among the most successful.</p> <p>(3) <i>Quote</i> Mrs. Hemans' "Casabianca" as an <i>illustration</i>, but <i>explain</i> that if our Obedience is never to be put to SO SEVERE A TEST, we can all be obedient in OUR OWN HUMBLE WAY, and that it is not necessary for all to become HEROES.</p>
(3) We should obey willingly, cheerfully, instantly, and to the fullest extent.	

MATTER.	METHOD.
<p>Disobedience.</p> <p>(1) Disobedience [not doing as we are told] often brings its own punishment.</p> <p>(2) Disobedience is, to a Parent, one of the greatest cruelties a child can inflict.</p> <p>"How sharper than a serpent's tooth it is To have a thankless child."</p> <p>"Ingratitude, thou marble-hearted fiend, More hideous when thou show'st thee in a child Than the sea-monster."</p>	<p>(1) Illustrate by the poem of "Meddlesome Matty," who disobediently took up a pretty box which she found on the table, and which, at last flying open with a jerk, filled her eyes, nose, and mouth with snuff.</p> <p>Ask how often boys have been <i>cautioned</i> against BATHING IN OR SKATING ON DANGEROUS PLACES, till disobedience has cost them their lives. <i>Mention</i> that the Jews punished this disobedience with STONING — a terrible death. <i>Illustrate</i> by Dr. Johnson's Penance for the only instance of contumacy towards his father: he stood bareheaded, exposed to the sneers of bystanders and the inclemency of the weather, for one hour at the very stall in Lichfield market-place at which he had, with false pride, refused to stand fifty years before.</p> <p>(2) Use well these two quotations from "King Lear," <i>noting</i> the words "sharper" and "marble-hearted." An OUTLINE OF THE PLOT of this play, if well known and judiciously handled, might be well introduced.</p> <p>With the first quotation connect the <i>fable</i> of the kind-hearted man who put a frozen snake into his bosom to warm it, and which, when it became restored to animation, darted its venomous fangs into its protector's breast and killed him.</p> <p>ON THE OTHER HAND, the Beauty of Filial Affection has been sung by many poets, and to boys Mrs. Hemans' "Spanish Champion" will be particularly interesting.</p>

Conclusion:—

- (1) *Recapitulate* the REASONS for Filial Obedience.
- (2) *Dwell lovingly* on the WEALTH OF AFFECTION, THE STORES OF ADVICE AND EXPERIENCE, lavished by Parents upon children for their good.
- (3) *Exhort to Obedience*, even to MANHOOD, and depict the REMORSE of remembered disobedience when the act is long beyond recall. *Illustrate* by the grief of Cœur de Lion at his father's tomb. (See Mrs. Hemans' poem.)
- (4) *Expose* THE WRONG OF DUPLICATING AN APPEAL to both

Parents, that one may unknowingly consent to what the other has refused.

(5) *Deprecate* children being **INDULGED OR SPOILT**, and quote the saying, "Spare the rod and spoil the child."

NOTE.—It is doubtful whether any allusion should be made to the possibility of some unfortunate children having wicked parents, obedience to whose orders may be wrong, and entail misery ; and where there is consequently no moral obligation to obedience.

VI.—LOVE OF HOME.

Introduction.—The aim of the introduction should be two-fold :—

(1) To bring under notice that instinct of caring for Home (or dwelling-place) implanted in all animals, and especially in man.

(2) The duty of cultivating this instinct.

The teacher may begin by imparting to or obtaining from the children (according to the attainments of the class) the following facts :—

(1) That both plants and animals are animate beings [living things] ;

(2) But that one great difference between them is that plants have not the power of locomotion [of moving about from place to place] ;

(3) And that although animals do possess this power of roaming about, many of them seem to have an instinctive love for one dwelling-place, one resting-place, one home ; as,

(a) birds love their nests, and some kinds (such as rooks and storks) use the same nest season after season ;

(b) cats are peculiarly attached to the house in which they have been reared.

Then admitting that this Love of Home may in some cases be (1) instinctive, and in others (2) acquired, yet maintain that with Man it is almost universal, whether the Home be a House, a Tent, a Kraal, or a Wigwam. *Illustrate* by the thrill of pleasure which is experienced on returning home after a pro-

longed absence, even when returning from the most enjoyable of holidays.

It may be further urged that for us our Climate makes our dwelling a Home in every sense of the word, whereas people in warmer climes have more out-door life, and scarcely live at Home as we do.

Let the class repeat—

“Home, home, sweet home;
Be it ever so humble, there's no place like home!”

Enforce the truth of these lines; and in dealing with the word “humble” explain that it is not the substantial comforts of Home that endear the place to us, so much as the associations connected with it and the sentiments that cling around it (and yet “comfort” is essentially an English word, and is intimately connected with the fire-side).

Use the quotations—

“There is a spot of earth supremely blest,
A dearer, sweeter spot than all the rest.”
“Such is the patriot's boast, where'er we roam,
His first best country ever is at home.”—Goldsmith.

MATTER.	METHOD.
<p>Definition.</p> <p>B. B. H.</p> <div style="border: 1px solid black; padding: 5px;"> <p>We should all love Home, and should try to make it happy.</p> </div>	<p>(1) <i>Establish</i> the DUTY of Love for Home (called here a Definition of the Subject merely for the sake of uniformity : it might more appropriately be called the key-note of the Lesson).</p> <p>“There is beauty all around, when there's love at home; There is joy in every sound, when there's love at home.”</p> <p>(2) <i>Insist</i> that Home is not to be regarded as a MERE SLEEPING-PLACE, OR EVEN A FEEDING-PLACE, but as a meeting-place for association and for mutual help in the struggle of life, as a Temple of Love and a place of Influence for Good.</p> <p>“Home is what we make it, and it must be made lovable that we may love it.”</p> <p>Quote this, and the following :—</p> <p>“If solid happiness we prize, Within our breasts this jewel lies; And they are fools who roam.”</p>

MATTER.	METHOD.
	<p>The world has nothing to bestow, From our own selves our joys must flow, And that dear hut—our Home.” <i>Nathaniel Cotton.</i></p> <p>(3) The DUTY may be illustrated thus:—The Lares and Penates were the household gods of the Romans, and the images of these gods were set up in the midst of the house. On the hearth was a perpetual fire in their honour, and the table always contained the salt-cellar and the firstlings of the fruit for these divinities, and every meal was regarded as a sacrifice to them. After absence from the domestic hearth the Penates were saluted like the living inhabitants of the house; and whoever went abroad prayed to the Lares and Penates for a happy return, and the warrior returning from the wars hung up his armour and staff by the side of these images.</p> <p>(4) Having shown how this duty has been recognized in OTHER PLACES AND OTHER TIMES, COME BACK TO THE PRESENT, and give Cowper's picture of Home from the “Winter Evening”—</p> <p>“Now stir the fire and close the shutters fast, Let fall the curtains, wheel the sofa round, And while the bubbling and loud-hissing urn Throws up a steamy column, and the cups That cheer but not inebriate wait on each, So let us welcome peaceful evening in.”</p> <p><i>Selections from Burns's “Cottar's Saturday Night” might be read as an alternative.</i></p>
Home can be made happy— (1) By the Father.	<p>(1) Having shown the Family Circle to be the SMALLEST GROUPING of individuals in the community, show the FATHER TO BE THE CHIEF PART of its government (in some Eastern patriarchal governments the Father was Ruler, Priest, and Law-giver), and in the present condition of domestic life assert that the STAMP GIVEN TO CHARACTER by the parent can never be effaced. (See Lesson on “Formation of Character.”)</p> <p>The ABSENCE OF THE FATHER from Home during the working hours of the day</p>

MATTER.	METHOD.
(2) By the Mother.	<p>(a) with naughty children lessens the grip of his authority (sometimes);</p> <p>(b) with good children endears him to them the more, for "absence makes the heart grow fonder," and to welcome him on his return "they climb his knees the envied kiss to share."</p> <p>(2) The pre-eminence of a MOTHER'S INFLUENCE will be apparent to the youngest scholar, for HOME AND MOTHER SEEM INSEPARABLE. Home is a place where she seems ever present. Our Mothers are our FIRST INSTRUCTORS AND OUR STANCHEST FRIENDS through life. Show how instinctively children when in trouble cry out for "Mother."</p> <p style="padding-left: 40px;">"Who ran to help me when I fell ? Who kissed the place to make it well ?— My mother."</p> <p>"A kiss from my mother," said West, "made me a painter;" and a similar illustration may be gathered from a few lines of Cowper's "Address to his Mother's Picture."</p>
(3) By the Children.	<p>(3) The Lesson on "Obedience to Parents" has conveyed a knowledge to the Children of what is due from them to their parents, so now proceed to deal with the INFLUENCE OF THE CHILDREN upon the Home.</p> <p>(a) Sons may be instructed to ENHANCE THE ATTRACTIONS of Home by</p> <ul style="list-style-type: none"> (i.) studying to set the younger children a good example; (ii.) devising innocent recreation for the Home circle; (iii.) refraining from worrying the tired bread-winner at night. <p>(b) Tell Girls that they MAY BECOME A VERY POWERFUL INFLUENCE in the family circle. (See Lesson on "Order.") For instance, they may learn</p> <ul style="list-style-type: none"> (i.) to supply the mother's place in times of sickness; (ii.) to be able to select wholesome food and to cook it; (iii.) to serve up a meal with taste—the cutlery shining, and the water sparkling in the well-polished glass.
(a) By Sons.	
(b) By Daughters.	

MATTER.	METHOD.
	<p><i>Remind</i> Girls that they should grow up with WISDOM AND VIRTUE IN THEIR FINGER-ENDS, not only to know how to MANIPULATE EVERY HOUSEHOLD OBJECT, but to have the INCLINATION AND THE WILLINGNESS to do it.</p>
<p>Home Influences. (1) Home Education.</p>	<p>(1) It may be new to children to be told that EDUCATION [what they have to learn] does not merely consist of such subjects commonly taught in schools, as Reading and Writing, but that it EMBRACES EVERYTHING WHICH FITS A PERSON FOR FUTURE LIFE.</p> <p>As the children here begin to gain an insight into the importance of Home Training, assure them that SCHOOL CAN ONLY SUPPLEMENT HOME EDUCATION.</p> <p>It may be a help to quote Channing on this point:—"Home is the chief school of human virtue. Its responsibilities, joys, sorrows, smiles, tears, hopes, and solicitudes form the chief interest of human life."</p> <p>Assert that Home is the NUCLEUS OF NATIONAL CHARACTER, and that no doubt much of our national greatness depends upon the strong affection of our people for their Homes. To INVADE a man's Home is to TOUCH HIM ON HIS TENDEREST SPOT, to arouse all his opposition—"an Englishman's house is his castle." Quote—</p> <p style="padding-left: 40px;">"Thou spot of earth, where from my bosom The first weak tones of nature rose, Where first I cropp'd the stainless blossom Of pleasure yet unmixed with woes ; Where, with my new-born powers delighted, I tripp'd beneath a mother's hand— In thee the quenchless flame was lighted That sparkles for my native land."</p> <p>(a) Point out that our TRUE SELVES appear at Home; hence if we THERE CULTIVATE what is pleasant in manner and good in disposition our OUTWARD BEHAVIOUR will be sure to please.</p> <p>Tell the children that there are some insects which take the colour of the leaves they feed on—so the bearing and character of children are formed by the constant contact of Home Influences.</p>
<p>(a) Manners and bearing.</p>	

MATTER.	METHOD.
(b) Conduct and character.	<p><i>Admitting</i> that in some cases parental LENIENCY or parental SEVERITY may have bad effects upon DIFFERENT CHILDREN, yet as a rule</p> <p>(i.) slovenly, unruly, and rough-spoken children indicate a bad home ;</p> <p>(ii.) clean, obedient, and well-mannered children indicate a good home.</p> <p>(b) <i>Assume</i> that the boy who PILFERS AND LIES does so, not from home example, but FROM THE SAME CAUSE THAT HE IS NAUGHTY IN SCHOOL—he sets all authority at defiance.</p> <p>(2) <i>Treat</i> this matter with great circumspection, and DO NOT IMPLY that any scholar has a BAD HOME.</p> <p><i>Commiserate</i> those children who have BAD HOMES, and say that those children whose parents are not absolutely bad, but who are CARELESS of their offspring's welfare, are EQUALLY UNFORTUNATE.</p> <p>Quote from "Childe Harold"—</p> <p>"And thus untaught in youth my heart to tame, My springs of life were poisoned."</p> <p><i>Admit</i> that bad Homes have NOT ALWAYS HAD A BANEFUL INFLUENCE, and assure the class that there are some children whose characters are such that no contamination can rob them of their INHERENT INTEGRITY. Lead the <i>class</i> to <i>admire</i> such children who have to push their own way in the world.</p>
(2) Bad Homes.	

Conclusion.—(1) Again *impress* the DUTY of making Home happy. *Argue* that Home life is DAILY life, and from this HABIT IS FORMED; hence happy Homes mean good Habits. Indicate that WEALTH IS NOT NECESSARY to make a Home happy —Comfort does not mean Luxury.

(2) *Argue* that as a rule the CHILDREN of a family are NUMERICALLY THE STRONGEST factor, and that therefore the children's influence upon the Home is perhaps the most important.

(3) *Assert* that the opinions formed in the Home Circle EXPAND INTO THAT PUBLIC OPINION which governs the world; hence Home governs the world.

(4) It may be mentioned that the GREATEST DIFFICULTY to be overcome by those useful efforts in the direction of EMIGRATION and colonization is HOME LOVE.

(5) *Impressively warn* the class that if they do not endeavour to make their Homes happy, it will be a source of ENDLESS REGRET to them through life, for in after years the memories of one's Early Home crowd back upon the mind. Quote—

"Home of my youth! my heart away
Recalls those moments dear to me.
Often in dreams will memory stray,
Home of my youth! to weep o'er thee."

N.B.—Some care must be exercised in the delivery of this Lesson. The teacher must studiously avoid saying anything that may be construed as a reflection on the homes and parents of the children. Let nothing fall from the teacher's lips which may be carried home to some susceptible household, where offence is likely to be taken by a parent whose character will not bear criticism.

VII.—INDUSTRY.

Introduction.—Relate, with embellishments and explanations: "There was a great painter once, of the name of Hogarth, who painted a series of pictures. The first of the series shows two lads starting in life as apprentices under the same master. They are about the same age, are equally clever, and have the same prospect of getting on. Yet in the other pictures one apprentice, whose name is Tom Idle, is shown to neglect his work for bad company of every kind, gradually sinking from idleness into every crime; while the other apprentice, Frank Goodchild, is depicted as always industrious and attentive to his work, becoming overseer while Tom is neglecting his work, becoming prosperous and rich while Tom sinks into poverty and misery; and at last Frank becomes a great merchant. One of the last pictures shows Tom in the hands of the constables, brought before Alderman Goodchild, who is now high sheriff, and who is pained and distressed in recognizing his old fellow-apprentice in the prisoner at the bar."

Question for Definition.

MATTER.	METHOD.
<p>Definition. B. B. H.</p> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>Industry is the habit of working steadily and regularly at all working times.</p> </div> <p>A person may be industrious at manual labour [working with his hands], at mental work [work of the mind], and even in his recreation [play-time].</p>	<p>Impress that Industry demands STEADINESS OF APPLICATION, and not work by fits and starts—that is, well regulated and well apportioned over time: it is uniform.</p>
	<p>Let the <i>class instance</i> THE DIFFERENT KINDS OF LABOUR, as that of carpenters, smiths, lawyers, teachers, etc., and mention how each may be INDUSTRIOUS IN HIS OWN WAY. Then show how RECREATION IS NECESSARY in “play-time,” and how the HEALTH is preserved by it for future labours, and that it is NO INDUSTRY TO OVERTAX STRENGTH by perverting the use of recreation time.</p> <p>Insist on work in working time, and play in playing time.</p> <p>At the <i>same time point out</i> that “spare” time and “leisure” time may be JUDICIOUSLY SPENT, and that it is only “killing time” by USELESS PURSUITS THAT REALLY WASTES IT.</p>
<p>Mistaken Notions of Industry.</p> <p>(1) Hurry, bustle, and noise, or a “show” of work.</p> <p>(2) Hard work at irregular and uncertain periods, with intervals of idleness.</p> <p>(3) Overstraining the constitution to accomplish what is almost physically impossible.</p> <p>(4) “Scamping” work,</p>	<p>(1) <i>Illustrate</i> by a NOISY CLASS PRETENDING to be studying hard; teach that Industry is PATIENT AND NEVER IN A HURRY.</p> <p>“Still waters run deepest,” and TRUE INDUSTRY ATTRACTS LITTLE ATTENTION.</p> <p>(2) <i>Censure the practice</i> of workmen having “SAINT MONDAYS” at the expense of “overtime” at the end of the week. Show that “OVERTIME” DOES NOT IMPLY INDUSTRY.</p> <p><i>Illustrate</i> by Sheridan and Goldsmith, and their consequent failure and misery. True Industry is well illustrated by the training athletes are subjected to in preparation for their struggles: nothing spasmodic—work is regular, hard, and steady.</p> <p>(3) <i>Expose the folly</i> of such TASKS undertaken (a) in bravado, or (b) for the greed of gain, and in the latter case DESPISE the motives of the morose and MISERLY WORKMAN.</p> <p>(4) <i>Deplore</i> “shackling” and “scamping;”</p>

MATTER.	METHOD.
<p>or sacrificing quality for the sake of quantity.</p> <p>(5) Industry cannot really make up for time lost.</p>	<p>show the ill effects of scamping, or bad workmanship, by the PREJUDICE it creates in the consumer, who will probably decline FURTHER DEALINGS, bad work often leading to loss of trade.</p> <p>(5) Teach that Industry DEMANDS PUNCTUALITY AND REGULARITY.</p> <p>Franklin says:—"Laziness travels so slowly that poverty soon overtakes it."</p>
<p>The Blessings of Industry.</p> <p>(1) It overcomes difficulties; it improves and fits one for higher employment.</p> <p>(2) It is the steady support of youth, and a provision for the future.</p> <p>(3) It requires no abilities to acquire it, and is available in every station of life.</p> <p>(4) "Industry is the golden key that unlocks the gates of fortune."</p> <p>"The heights by great men reached and kept Were not attained by sudden flight; But they, while their companions slept, Were toiling upward in the night."</p>	<p>(1) Obtain from the class common EXAMPLES in school work and in TRADES. Show how SELF-RELIANCE is thus built up. Illustrate by Palissy's search for a lost art of enamelling.</p> <p>(2) Illustrate by the "busy bees" making provision. Inveigh against that FASTIDIOUSNESS IN THE CHOICE OF OCCUPATION which is growing among the well-to-do artisan class, and assure them that</p> <p style="text-align: center;">"He who by the plough would thrive, Himself must either hold or drive."</p> <p>(3) This is an IMPORTANT point to impress on "dull" or "BACKWARD" CHILDREN. Instance the apprenticeship of the ROYAL PRINCES.</p> <p>(4) Use this metaphor well: show that every one MAY HAVE THE KEY BY USING it, and not to use it is to lose it.</p> <p><i>Illustrations.</i>—Sir Josiah Mason at one time sold rolls from a basket in Birmingham, and at last became its princely benefactor. Sir Robert Peel earned and kept his place in society by sheer industry. Michael Faraday, apprenticed to a book-binder, by Industry rose to be a philosopher. George Stephenson, besides attending to his duties in his engine-house, used to mend shoes and clocks. Elihu Burritt, while earning his living as a blacksmith, mastered eighteen ancient and modern languages, and twenty-two European dialects.</p> <p>Teach that no man can rise to EMINENCE WITHOUT INDUSTRY, and illustrate by contemporary CABINET MINISTERS WORKING AS HARD as the poorest artisans.</p>

MATTER.	METHOD.
<p>B. B. H.</p> <p>Industry gives— (1) A spirit of independence. (2) An enjoyment of ease at the close of life. (3) A well-merited comfort and a feeling of self-satisfaction at having done one's best.</p>	<p>Senior classes will <i>gather these</i> or similar Black-board Heads from the foregoing part of this division. In (1) teach that "Independence" is DEPENDENCE ON SELF, WHICH INDUSTRY ALONE CAN GIVE.</p>

Conclusion.—Demonstrate that—

(1) IDLENESS IS NOT ENFORCED upon any one (quote (a) the laws of Draco and Solon, according to which *wilful poverty* was punished with loss of life; (b) the Egyptians, who made idleness criminal, and put to death those convicted of slothfulness if they still refused to labour, and so the famous pyramids are the works of those who otherwise were mendicants), and that

(2) It is ever a CURSE. *Illustrate* these two points—

(1) By Madame de Genlis, who composed several of her charming volumes while waiting for the princess to whom she gave her daily lessons, and (2) by the saying that "Satan finds some mischief still for idle hands to do," and the fact that the most idle classes are the most criminal.

Inculcate that (1) we must ALWAYS BE BUSY; (2) that we REST not by stopping work but by CHANGE OF WORK, and *illustrate* this by Elihu Burritt, who in later life left his school teaching and his study, and donned his leather apron, to rest himself by working at the anvil.

Illustrate (1) the USE and (2) the ABUSE OF THE MAXIM, "All work and no play makes Jack a dull boy."

The teacher may *finish the Lesson* by reciting, explaining, and getting simultaneous repetitions from the class of Cowper's couplet—

"Absence of occupation is not rest;
A mind quite vacant is a mind distrest."

VIII.—PERSEVERANCE.

Introduction.—Relate the fable of the Hare and the Tortoise, and then, by way of application, instance two school-fellows, one a slow but steady plodder, and the other of brilliant abilities, and educe that in a given time the former may possibly get through more work than the latter. Gather that the cause of this is constant application or perseverance; or obtain the Definition from the class after supplying the word "Perseverance" yourself. (This latter course may be necessary with junior classes.)

MATTER.	METHOD.
<p>Definition. B. B. H.</p> <p>Perseverance is the habit of trying over and over again.</p> <p><i>Or,</i></p> <p>Perseverance is the steady and never discouraged pursuit of a plan.</p> <p><i>Or,</i></p> <p>Perseverance is patient, determined industry.</p>	<p><i>Distinguish</i> between "TRYING" and "PERSEVERING," and show the latter to be trying unweariedly and with a fixed determination to succeed, IF SUCCESS BE POSSIBLE. Let the <i>class repeat</i>—</p> <p>"If at first you don't succeed, Try, try, try again."</p> <p>This fixed determination to succeed may be <i>illustrated</i> by the poem, "Bruce and the Spider," from which we may also learn how EXAMPLE acts as an INCENTIVE to others, and that many useful lessons may be learned from the lower animals.</p> <p>In definition (2) it must be noted that a PRECONCEIVED PLAN AND A DEFINITE LINE OF ACTION are indispensable to Perseverance. Then there must be NO HESITATION, and no shifting from plan to plan, but every moment must have its own set purpose. Take, by way of <i>illustration</i>, the case of a student: "He commences the study of the dead languages; but presently a friend comes and tells him that he is wasting his time, and that, instead of obsolete words, he had much better employ himself in acquiring new ideas. He changes his plan, and sets to work at the mathematics. Then comes another friend, who asks him, with a grave and sapient face, whether he intends to become a professor in a college; because, if he does not, he is misemploying his time, and that, for the business of life, common mathematics is quite enough of mathe-</p>

MATTER.	METHOD.
	<p>matical science. He throws up his Euclid and addresses himself to some other study, which in its turn is again relinquished on some equally wise suggestion, and thus life is spent in changing plans. You cannot but perceive the folly of this course; and the worst effect of it is, the fixing on your mind a habit of indecision, sufficient of itself to blast the fairest prospects. No, take your course wisely, but firmly; and having taken it, hold upon it with heroic resolution, and the Alps and the Pyrenees will sink before you."—<i>Dr. Todd, in "Student's Manual."</i></p>
<p>Rewards of Perseverance.</p> <p>(1) Perseverance most frequently commands success; and where it does not, it at least deserves it.</p> <p>(2) It brings meeker capacities up to the level of greater ones, and then opens up new fields of view and gives a wider ambition.</p>	<p>(1) Teach that "it is not in mortals to COMMAND SUCCESS" (<i>Addison</i>); but the courage evinced in the attempt to overcome "THE LION IN THE WAY" is admirable in itself, and is very far removed from the COWARDICE OF DESPAIR. Charles Goodyear and his invention of the india-rubber composition is a striking illustration; and the whole career of George Stephenson will serve as another apt illustration; and as the Persian philosopher Zoroaster says, "To the persevering mortal the blessed immortals are swift;" although success may seem TARDY AT FIRST, yet how often in the END IS PROSPERITY overflowing. That Perseverance is a combination of Patience, Determination, and Industry may be well illustrated to lads by the GAME OF FOOTBALL, in which the player</p> <ul style="list-style-type: none"> (a) DETERMINES to reach his opponents' goal; (b) must be PATIENT, as he often loses the ball; (c) never hangs back, but keeps on WORKING INDUSTRIOUSLY to the goal, playing up with spirit after every reverse; and if he is NOT SUCCESSFUL, yet his play is ADMIRED, APPROVED, AND APPLAUSED, and such experience is worth far more than WINNING A GOAL BY ACCIDENT: from this <i>deprecate</i> judging solely by RESULTS. <p>(2) The EFFECTS OF STEADY PLODDING have been mentioned in the Introduction; the growth of ideas may be illustrated by the coral insect and its work, or by James Watt and his kettle foreshadowing the mighty steam-engine and its work. Teach that this Perseverance in SMALL THINGS is</p>

MATTER.	METHOD.
(3) Perseverance nobly pursued is ever on the alert to seize opportunities, while it endures every discouragement unflinchingly.	<p>really essential to the VERY EXISTENCE of the quality; and yet, when a WIDER SCOPE is given to our efforts, we are STILL AS PARTICULAR as ever in our attention to details.</p> <p><i>Illustrate</i> by Michael Faraday, son of a poor blacksmith, who was apprenticed to a bookbinder, and made electrical machines in his leisure time. After hearing Sir Humphrey Davy, he sent in his notes to Davy, who was so struck with their accuracy that he got him employed in the laboratory, from whence he rose to be a professor.</p> <p>Say that every one CANNOT BECOME A GENIUS by Perseverance, but at least they can BENEFIT THEMSELVES in many ways; CHEER DULL BOYS by comparing capacity or ability to a knife, which may be sharper or duller than another, but in using any knife as much depends on the pressure brought to bear upon it as upon the sharpness of the blade: such pressure steadily applied is Perseverance; and</p> <p>Assert that the WONDERS OF THE AGE are the TRIUMPHS OF PERSEVERANCE.</p> <p>(3) <i>To illustrate</i> the seizure of OPPORTUNITIES, revert to Goodyear, Faraday, and Stephenson. Quote Palissy and Carlyle for the endurance of discouragement; also illustrate this by the reception of Wordsworth's first work, "Lyrical Ballads," the cruel and ignorant criticism on which he wisely and loftily ignored; in like manner Byron bore up against the attacks of the "Edinburgh Review" on his "Hours of Idleness;" but, on the other hand, poor Keats's sensitive nature succumbed to the attacks of the "Quarterly Review."</p> <p>Speak against the "LAISSEZ FAIRE" spirit of existence, and show that while a persevering man is READY for every encounter, he is also PREPARED for every emergency, and is always WIDE AWAKE, as he knows with Shakespeare—</p> <p style="padding-left: 40px;">"There is a tide in the affairs of men Which, taken at the flood, leads on to fortune."</p> <p><i>Illustrate</i> with Longfellow's "Excelsior," and by Columbus, who dared the anger and superstitious terror of his crew in securing the success of his enterprise; and by Jenner, who endured the ridicule and sneers of his profession while conducting his investigations into the nature of cow-pox and vaccination.</p>

MATTER.	METHOD.
<p>The Want of Perseverance</p> <p>Causes—(1) Fickleness of purpose and frequent change of pursuit.</p>	<p>(1) The FICKLE MAN is well described by Dryden:—</p> <p>“A man so various, that he seemed to be Not one, but all mankind’s epitome: Stiff in opinions, always in the wrong; Was everything by starts, and nothing long, But in the course of one revolving moon Was chymist, fiddler, statesman, and buffoon.”</p> <p>Show that a lack of determination and a want of persistence DEPRIVE EFFORT of a constancy of application, and therefore designs most laudably undertaken are as IGNOMINIOUSLY RELINQUISHED, with no other result than labour lost. Suppose Napoleon in crossing the Alps had turned back, or Columbus in crossing the Atlantic!</p>
<p>(2) An instability of character which never inspires confidence.</p>	<p>(2) Prove that no employer sufficiently trusts a FAINT-HEARTED AGENT as to place him in a position of critical importance, but would rather choose one who considers OBSTACLES ARE MADE SIMPLY TO BE OVERCOME, and who will systematically PLAN OUT HIS TIME AND ARRANGE HIS WORK. Besides, VOLATILE natures generally LACK ENERGY. The lack of confidence in UNSTABLE MEN may be <i>illustrated</i> by the “<i>crutchey</i>” member of Parliament, upon whom the leader of his nominal party cannot depend for support, because he takes up odd opinions instead of persevering in great principles.</p>
<p>(3) Associates itself with impatience.</p>	<p>(3) Warn against an OVER ANXIETY to get to the END OF EVERY TASK, and show how this</p> <p>(a) MILITATES against painstaking effort; and (b) favours distraction, instead of concentration of attention, upon the task.</p> <p>Teach that the YOUNG can well AFFORD TO WAIT, and that in the “bright lexicon of youth there is NO SUCH WORD AS FAIL.” <i>Illustrate</i> by Darwin, who, to investigate the action of worms upon soil, in 1842 spread a quantity of chalk over a field, to observe at a future time the depth at which it would be buried. He waited twenty-nine years, and in 1871 dug a trench and found a line of white nodules seven inches from the surface.</p> <p>The CLOSE ALLIANCE between Patience and Perseverance, and the DEPENDENCE OF THE LATTER upon the former, may be shown here.</p>

Conclusion.—Say to the class:—

- (1) We must first HAVE PATIENCE, and then we can CULTIVATE PERSEVERANCE upon it; then will grow around these (a) Industry, (b) Energy, and (c) Zeal.
- (2) Let us PERSEVERE IN LITTLE THINGS, and let our motto be, “Never give up,” or as it is in Latin, “Nil desperandum.”
- (3) There is only one thing to GUARD AGAINST, but it is a thing that does not happen frequently—namely, we should not be so DOGGEDLY FOOLISH as to persist in an attempt at what is ABSOLUTELY IMPOSSIBLE, but should use our brains and ACT INTELLIGENTLY, or our folly may sacrifice both our prospects and our health to no purpose.
- (4) USEFULNESS AND BEAUTY will come to the lives of those children who persevere in their EFFORTS TO BE GOOD AND TO DO GOOD. There was once a great Frenchman, Labourdonnais, who was a sailor, an explorer, and a colonizer. He found an island (Mauritius), a bleak, bare rock in the ocean, but from a neighbouring country (Madagascar) he shipped quantities of soil with which to cover this rock, and in this he sowed the seeds of various plants whose roots would cling to the rock, and make in course of time a substantial ground-work for gardening; and now that island is famous for its sugar and other productions. Now children at SCHOOL are having this soil laid out upon them from which their future conduct must grow,—the SOIL IS MADE UP of Knowledge, Industry, Patience, Perseverance, Good Manners, Kindness, Forbearance, etc.; if this soil is there, the SEEDS OF FUTURE HAPPINESS can be sown, and in due season blossoms will appear which will BEAUTIFY THEIR LIVES.

IX.—PATIENCE.

Introduction.—Draw a Word-picture of a strong active child running eagerly to its play; and then suppose it to be suddenly withheld from its anticipated enjoyment, temporarily, it may be, by the call of duty, or by a teacher's restraint; or, perhaps, permanently by some sudden accident which may incapacitate it, as lameness, etc.

Then, by leading questions and ellipses, obtain that the virtue to be exercised under these trying circumstances is Patience.

MATTER.	METHOD.
<p>Definition. B. B. H.</p> <p>Patience is a hopeful waiting for better times; sometimes it means a quiet, uncomplaining bearing of our troubles and trials.</p> <p><i>Or,</i> Patience is being able to wait.</p>	<p>At the outset be careful that the class shall not <i>confound</i> Patience with Perseverance. <i>It may be observed</i> that these TWO VIRTUES ARE FREQUENTLY ASSOCIATED with each other, but the class should be led to the discovery that ONE IS PASSIVE and the OTHER ACTIVE; but here again be careful to prove that Patience does not imply idleness, or a despondent "SITTING DOWN" under affliction.</p> <p>Also beware to prove that neither Resignation nor Endurance is TRUE PATIENCE.</p>
<p>How exercised.</p> <p>Patience should be exercised—</p> <p>(1) With bravery and fortitude.</p> <p>"Arm the obdured breast With stubborn patience as with triple steel" <i>Paradise Lost.</i></p> <p>(2) With strength of purpose.</p> <p>"Rome was not built in a day."</p> <p>(3) Steadily and unfalteringly.</p>	<p>(1) <i>Illustrate by the Spartan's military education.</i> Show that DESPAIR is the attribute of a COWARD, who flies from one evil to a greater, instead of BRAVELY SUBMITTING with Patience.</p> <p>Teach that a strong mind can AFFORD TO WAIT, in the consciousness of its own strength, and that IMPATIENCE IS A SIGN OF WEAKNESS. <i>Illustrate by the dangers of panic.</i></p> <p><i>Briefly explain</i> the figure of Milton's lines.</p> <p>(2) <i>Illustrate by the slow working of Nature—the seed, the seedling, the plant, the blossom, and last of all the desired fruit.</i></p> <p>And quote Longfellow in support:—</p> <p>"Though the mills of God grind slowly, yet they grind exceeding small; Though with patience he stands waiting, with exactness grinds he all."</p> <p>Class to repeat the <i>proverb simultaneously</i>. Apply it.</p> <p>(3) <i>Illustrations:—</i>Wilberforce, patiently working forty years for the emancipation of the West Indian slaves; Thackeray, disappointed and poor, hawking "Vanity Fair" patiently about London; Bernard Palissy (born 1510) and his sixteen years' search for the enamel, is one of the most marvelous instances of Patience on record (see Smiles'</p>

MATTER.	METHOD.
<p>"The more haste, the less speed."</p> <p>(4) Gently and sweet-temperedly.</p> <p>B. B. H.</p> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> Patience is— (a) Brave. (b) Strong. (c) Steady. (d) Gentle and good-tempered. </div> <p>Impatience often punishes itself.</p>	<p>"Self-Help"); Isaac Newton patiently working over again the problems he had completed after years of anxious labour, which had accidentally been burned by the oversetting of a candle; Carlyle, patiently re-writing his "French Revolution," the manuscript of which had been lost by a friend to whom it was lent.</p> <p>Thus show</p> <ul style="list-style-type: none"> (a) how Patience PLODS ON, NEVER FLAGGING and never discouraged; (b) how IMPATIENCE is only SELFISHNESS IN A HURRY; and (c) how Patience owns and acknowledges the VALUE OF PREPARATION for work. <p><i>Class to repeat</i> the proverb as before. Show the application.</p> <p>(4) "Be patient with each other." <i>Amplify</i> this by enumerating the INCIDENTS CALLING FOR THIS in the constant intercourse of daily life. Strongly condemn Petulance, Irritability, Haste-ness, and Discontent.</p> <p><i>Illustration</i> :—Robert Hall, one of England's greatest pulpit orators in his lifetime, suffered daily such excruciating bodily pain that he was frequently found by visitors writhing in agony upon his study floor; yet his temper was placid and serene, and he bore his great burden uncomplainingly.</p> <p><i>Illustrate</i> by the greedy capitalist, who in his haste to become rich risks his capital for temptingly high interest, and loses all. <i>Apply</i> the fable of the Goose and Golden Eggs.</p>
<p>Practical Lessons.</p> <p>(1) Be patient in times of sickness and bodily suffering.</p> <p>(2) Be patient under provocation and trials of temper.</p>	<p>(1) Excite the SYMPATHY OF THE STRONG for the weak and crippled; allude to the touching sights in a CHILDREN'S HOSPITAL; if a CRIPPLE attends the school, show how the CONSIDERATION of the more vigorous is demanded, and commend the PATIENCE OF THE UNFORTUNATE.</p> <p>Warn that the STRONG, when overtaken by pain, USUALLY BEAR IT WITH IMPATIENCE, and hence show how much Patience is to be ADMIRED IN THE FEEBLE.</p> <p>(2) Draw <i>illustrations</i> from Daily Life.</p>

MATTER.	METHOD.
<p>(3) Endure to the end.</p> <p>"Let us, then, be up and doing, With a heart for any fate; Still achieving, still pursuing, Learn to labour and to wait."</p>	<p>(3) Teach that if Patience is admirable for a time, then that SUSTAINED Patience is still MORE WORTHY; that the practice of Patience will GROW INTO A HABIT.</p> <p>Longfellow's stanza to be <i>repeated simultaneously</i>, and the <i>force</i> of the words "doing," "achieving," and "pursuing" to be dwelt upon, and the evidence of the poet adduced to prove that RESIGNATION IS NOT REAL PATIENCE, and hence the close connection of the words "labour" and "wait."</p>
<p>(4) Patience essential to success.</p>	<p>(4) <i>Refer to the illustrations</i> in the previous division, showing how each of these men—Wilberforce, Thackeray, etc.—would have FAILED BUT FOR THEIR PATIENCE.</p>

Conclusion.—*Inculcate* the importance of the subject by the proverb, "Patience is a Virtue," which is the most commonly accepted proverb, as if Patience were indeed THE VIRTUE "PAR EXCELLENCE." Let *class repeat* the proverb as before.

Impress that the great INCENTIVE to Patience is HOPE; and *illustrate* by the mythological fable of Pandora's Box: say there was a tale, amongst the ancients, of the first woman, whom they named Pandora, who brought upon the earth a box containing all human ills, upon opening which all escaped and spread over the earth, Hope alone remaining, when she again quickly shut the lid. So these ancients believed, as we do, that by the sustaining power of Hope we may bear every evil incident to life; for—

"When Fortune means to men most good,
She looks upon them with a threatening eye."

King John.

X.—GOVERNMENT OF TEMPER, OR SELF-CONTROL.

Introduction.—Depict in animated language the action of a high-spirited horse, whose fiery style and grand pace not unfrequently merge into a "bolt," to the peril of life and limb. Make the class realize the danger that accompanies such a vicious animal, by asking, "Would you like to drive such a horse?—to ride it?—to be in its way?" etc. Then request class

to imagine that in this same animal the change from obedient restraint to uncontrolled flight takes place almost imperceptibly, and that it is difficult to discern where obedience ends and bolting begins, and that he is in the habit of taking his driver unawares. Now question, "What must the driver do?" Educe, he must be careful — watchful — must try to recognize some sure sign of temper in the horse's ways, and then take his precautions accordingly. Show that if the driver cannot tell when the horse is about to bolt, his danger is heightened.

Then proceed somewhat in this strain:—"Now, children, we have an uncertain horse like this to deal with. We must be careful how we drive him. We must be on the look-out for the first signs of bolting. We must learn how to treat him, to check him, and to cure him. Our runaway horse does not throw us out of carts, but he sometimes throws us into quarrels and fights," etc.

So lead on to show that the figurative "horse" is "Temper," and then proceed to the checks on Temper for a Definition.

MATTER.	METHOD.
<p>Definition. B. B. H.</p> <div style="border: 1px solid black; padding: 5px; width: fit-content;"> <p>The Government of Temper is that careful watch we keep over ourselves to prevent us flying into passions, or showing bad temper in any way at any time.</p> </div>	<p>Carefully indicate that DETECTION must always PRECEDE CORRECTION (as learning spelling through dictation lessons), and that in Self-Control we must FIRST SET A WATCH upon ourselves before we can hope to correct a failing of Temper.</p> <p>Instil the idea that it is generally the UNWARY whose PASSIONS are so often allowed the MASTERY; that a constant check upon our THOUGHTS is requisite to prevent our ACTS being hasty and passionate.</p> <p>Exhort to a careful SELF-EXAMINATION WHEN PASSION IS RISING, and to an imaginary colloquy with one's self; as, for instance—"Now, Freddy, you are getting angry. Be quiet a bit; think it all over; don't do anything rash," etc.</p>
<p>"Think twice before acting once."</p>	<p>In fact, teach the children not to act on IMPULSE, and mention that Cæsar had a habit of counting twenty before undertaking to do or say anything important.</p>

MATTER.	METHOD.
Exhibitions of Temper. Temper may overtake us in the way of— (1) Wilfulness. (2) Obstinacy. (3) Peevishness. (4) Querulousness. (5) Violence.	Teacher should <i>warn</i> the children of the VARIOUS WAYS in which Temper may run away with them. (1) Deprecate rebellious OUTBREAKS of every kind. (2) Treat of OMISSIONS of duty. (3) This is particularly a fault of YOUNG CHILDREN, and in older ones it may arise from NERVOUS weakness; still <i>recommend</i> the remedy of WATCHFUL SELF-RESTRAINT. (4) <i>Include</i> Sulkiness, and appeal to the dictates of REASON. For Grumbling and Complaining, <i>show</i> its true and only REMEDY TO BE SELF-HELP. (5) Actual violence is the worst form, and is the result of UNGOVERNED TEMPER. <i>Teach</i> that whether unpremeditated, or with "malice aforethought," it is UNJUSTIFIABLE, and the rash blow OFTEN RECOILS with double force. Here give a little disquisition upon QUARRELLING, and how it may be obviated. <i>Illustrate</i> its UNSATISFACTORY RESULTS by "The Cats and the Cheese" (the monkey, called in to arbitrate between them, gradually nibbled away the cheese in his pretended endeavours to make the two pieces equal), or by "The Lawyer and the Oyster" (two men having found an oyster, quarrelled as to its ownership, and coming nearly to blows, referred the case to a lawyer, who appeared on the scene, and who, after duly hearing the arguments, handed a shell to each, quietly devouring the oyster himself, with the decision, "A shell for thee, and a shell for thee—the oyster is the lawyer's fee"). To senior classes enlarge upon the FOLLY OF LITIGATION, and the ruin brought upon families by their bad Tempers rushing them into costly lawsuits.
The Folly and the Wrong of giving way to Temper. (1) It often aggravates the case. (2) It often leads to injustice.	<i>Impress</i> on children how difficult it is to make a friend, a true friend, but how EASY IT IS TO MAKE AN ENEMY. (1) A WORD may be RESENTED BY A BLOW, and in the end lead to dreadful CONSEQUENCES. (2) <i>Teach</i> how to bear ANNOYANCES and vexations without exhibiting any OUTBURST of Temper.

MATTER.	METHOD.
<p>(3) Regrets, which are vain and which cannot recall a wrong done, are a bitter experience.</p> <p>Conclusion. B. B. H.</p> <div style="border: 1px solid black; padding: 5px;"> <p>We should sc master our Tempers as to be able to bear, without saying or doing anything rash, all the mis-haps that may occur to us.</p> </div>	<p><i>Illustrate</i> how any sudden IMPULSIVE ACT may be a piece of GREAT INJUSTICE, as there is no consideration of MITIGATING CIRCUMSTANCES ; and contrast this procedure with the CALM impartiality of a COURT OF JUSTICE.</p> <p>(3) There are many common anecdotes to illustrate this great truth, as the Repentance and Penance of Henry II. for Becket's murder ; of Richard I. at his father's tomb.</p>
	<p>REVENGE or Retaliation is the impulse of a LITTLE MIND, while MAGNANIMITY is recognized as the generous offspring of a WELL-BALANCED MIND.</p> <p>Nihilists brood secretly over their wrongs till they themselves become tyrannical despots ; therefore caution against BROODING over wrongs, real or imaginary, as this is but too frequently adding FUEL TO THE FIRE ; and beyond this, warn against NURSING our wrongs under the DELUSION THAT WE ARE CONTROLLING ourselves, till at last our Tempers break out with redoubled violence.</p> <p><i>Impress</i> the fact that a man with an EASILY-PROVOKED Temper is ESSENTIALLY A WEAK man, as he is a source of weakness as a FRIEND, as a SUPPORTER, as a COLLEAGUE, as an ADHERENT, for in a moment he may bring DISCREDIT and disgrace upon any CAUSE with which he is connected. <i>Illustrate</i> this by the delight a counsel feels in getting an irritable witness in the box for cross-examination.</p> <p>Teach that HOT-TEMPERED persons must be ESPECIALLY WATCHFUL of the tongue, "the unruly member."</p>

XI.—KINDNESS, OR CONSIDERATION FOR OTHERS.

Introduction.—Deliver a brief outline sketch of the character of Nero,—

- (1) Exposing to reprobation the miserable uses he made of great advantages;
- (2) Tracing the growth of his unexampled cruelty

(a) from the insidious seductions of flattery, and
 (b) from the unrestrained promptings of a selfish ambition.

(3) Touch upon

(a) the murders of his mother and wife;
 (b) his cruelty to his teacher (Seneca);
 (c) his setting fire to Rome and fiddling as it burned;
 (d) his oppression of the provinces to buy the loyalty of the Roman citizens; and
 (e) his suicide amid the odium and execration earned by such a hateful career.

Educe that his characteristic was Cruelty, and that the opposite of cruelty is Kindness, and so lead on to the Definition.

MATTER.	METHOD.
<p>Definition. B. B. H.</p> <p>Kindness is a disposition to do good to others.</p> <p>We may be kind— (1) In Deeds. (2) In Words. “Kind hearts are more than coronets.”</p>	<p>In fixing the Definition upon the minds of the children, REBUKE PASSIVE INDIFFERENCE; the standing aside, and non-interference with the oppressions of injustice, is becoming too common a fault.</p> <p>It will be patent to the youngest child that NO POSITIVE INJURY MAY BE DONE to any person or to any thing, and yet that child may not know that the DUTY OF KINDNESS SHOULD BE ACTIVE.</p> <p>EXPLAIN THAT THE CALLS OF HUMANITY demand active response, and show that those who are incapacitated from doing DEEDS of kindness can at least proffer kind WORDS,</p> <p>(1) sympathizing with the distressed, and (2) encouraging the disheartened.</p> <p>CLASS TO REPEAT Tennyson's line. Briefly explain ITS MEANING, and show that “hearts” may be taken to mean “words”: “Out of the abundance of the heart the mouth speaketh.”</p> <p>Why be kind? “Every heart knows its own bitterness,” is a common saying. EXPLAIN it, that every person has SOME TROUBLE TO BEAR, although outsiders may not know it. If we knew, we should never think of being harsh, but would do much to show our sympathy. As WE CANNOT KNOW, except in very few cases, we must CULTIVATE A SPIRIT OF CONSTANT KINDNESS, that we may not unknowingly give additional pain to one already bruised.</p>

MATTER.	METHOD.
<p>How Kindness manifests itself. We may be kind— (1) By showing sympathy.</p>	<p>(1) DWELL UPON SYMPATHY (Gr. <i>syn</i>, with; <i>pathē</i>, suffering) as the <i>keystone</i> of the subject, and <i>demonstrate</i> that it is next to IMPOSSIBLE FOR CALLOUSNESS TO BEGET KINDNESS in any form.</p> <p><i>Illustrate</i>—that was true sympathy shown by the little girl who, when telling of a companion who had lost her brother, was asked, "What did you do to help her?" and she replied, there was nothing she could do, but she felt so sorry for her little friend she could not help crying with her.</p>
<p>(2) By being affectionate.</p>	<p>(2) APPLY THIS TO FAMILY RELATIONS. Severely REBUKE UNKINDNESS among brothers and sisters, especially in the form of JEALOUSY.</p> <p>Speak of the GREAT CHANGES that come to families, <i>illustrating</i> from Mrs. Hemans' "Graves of a Household," which commences,—</p> <p style="padding-left: 40px;">"They grew in beauty, side by side, They filled one home with glee;— Their graves are severed far and wide, By mount, and stream, and sea."</p>
<p>(3) By expressing pity. (4) By being compassionate.</p>	<p>Tell how children, as they grow up, MAY BE SCATTERED far and wide, hence the importance of being AFFECTIONATE WHILE TOGETHER, that <i>bright memories</i> may cling around the home and the companions of childhood.</p> <p>(3) <i>Distinguish</i> between PITY IN WORDS and (4) COMPASSION IN DEEDS.</p>
<p>(5) By extending help when it is required.</p>	<p>(5) Show that it is NO KINDNESS TO HELP THOSE WHO DO NOT REQUIRE OUR AID, but that a "friend in need is a friend indeed."</p> <p>Show that KINDNESS IS NOT WEAKNESS. There is a SORT OF PITY THAT WILL CRY over any touching tale whether true or false; but Kindness gives help only where needed, and TAKES THE TROUBLE TO FIND OUT whether assistance is required before proffering it.</p>
<p>(6) By treating dumb animals in a proper manner.</p>	<p>(6) A special set of Lessons being devoted to "Kindness to Animals," this wide and interesting topic can be only <i>touched upon</i> here. LET</p>

MATTER.	METHOD.
	<p>THE CLASS ANSWER upon the (1) proper treatment, (2) feeding, and (3) housing of domestic animals as their habits require, <i>illustrating that it is no Kindness to give good meat to a cow or nice hay to a dog.</i></p>
<p>Unkindness and Cruelty. We should never—</p> <p>(1) Be cruel to animals.</p> <p>(2) Owe grudges, bear malice, or give way to violent passions.</p> <p>(3) Take advantage of weakness or infirmity, or act as a bully and a tyrant.</p> <p><i>"Man's inhumanity to man Makes countless thousands mourn."</i></p>	<p>(1) At once <i>pass over this</i> as unworthy of rational-thinking children, and ASSUME THAT POSITIVE TORTURE would never be</p> <ul style="list-style-type: none"> (a) practised or (b) tolerated by them. <p>Yet show that cruelty may be INFILTED THROUGH</p> <ul style="list-style-type: none"> (a) IGNORANCE or (b) THOUGHTLESSNESS; and as animals are unable to express their wants, our treatment of them should be more careful. <p>Again impress that to be kind we must be THOUGHTFUL. There were people who subscribed to the "Society for the Prevention of Cruelty to Animals," and yet whose horses were tortured by the "Bearing Rein" till their attention was called to the matter.</p> <p>(2) <i>Obtain from class instances of the UN- PLEASANTNESS of</i></p> <ul style="list-style-type: none"> (a) taking offence, (b) of being sulky, (c) of creating mischief, (d) of bearing ill-will, (e) of giving way to anger, and (f) of quarrelling and bickering. <p>(3) <i>Question on</i></p> <ul style="list-style-type: none"> (a) the DUTY OF PROTECTING the weak, and (b) on the unkindness of WOUNDING ANOTHER'S FEELING with "nicknames," "mocking," etc. <p><i>Rehearse the lines</i>, and allow the class to enumerate the "ills that flesh is heir to," and then to TRACE THEIR CAUSE back to "man's inhumanity to man."</p> <p><i>Illustrate its opprobrium by (a) Pedro the Cruel, whose contamination tarnished the lustre of the Black Prince, and (b) by Pizarro the conqueror of Peru, whose courage was above praise, and yet whose cruelties grieve every reader of history.</i></p>

MATTER.	METHOD.
<p>Conclusion.</p> <p>(1) Kindness begets Kindness.</p> <p>(2) Never extend Kindness as if conferring a favour.</p> <p>(3) Kindness should not be ostentatious.</p> <p>(4) The Power of Kindness is great.</p>	<p>(1) <i>Illustrate how KINDNESS IS RARELY THROWN AWAY, and how the exercise of it is like strewing the PATH OF LIFE WITH FLOWERS.</i></p> <p><i>Quote</i> Seneca (who taught Nero in his youth):—"He that does good to another man, also does good to himself, for the consciousness of doing good is an ample reward."</p> <p>To junior classes IMPART THE SENTIMENT without giving the quotation (as too difficult).</p> <p>} (2) and (3) These points need only a <i>cursor</i> consideration.</p> <p>(4) Say how a KIND WORD</p> <p>(a) has turned many a dull boy into a diligent scholar ;</p> <p>(b) has encouraged many when nearly overwhelmed with difficulty and almost ready to give up ; and</p> <p>(c) has found its way into the hearts of men when nothing else would influence them.</p> <p>Illustrate how even dumb ANIMALS RECOGNIZE THE KINDLY TONE OF VOICE, and will, as a rule, put forth far more strenuous exertions in answer to a cheery word or a kindly pat than to the lash of the whip. The most successful keepers of wild beasts rarely use the whip.</p> <p>REVERTING TO ITS POWER ON HUMAN NATURE, <i>illustrate</i> by Sir Philip Sydney: although a great soldier, poet, and scholar, he is remembered far more for his dying act of Kindness on the field of Zutphen than for all his other accomplishments put together.</p>

XII.—COURTESY AND GOOD MANNERS.*

Introduction.—Allude to some act of Discourtesy on the part of a child which may have lately occurred—perhaps the

* Some compunction has been felt in separating the subject of "Considerateness" from this Lesson, and transferring it to "Kindness." It was felt that there was a certain outside politeness about most people who have mingled freely with their fellows, but which at best proves but a sort of loose-fitting garment, which you have only to

snatching of a book, or a rude pushing past each other in the door-way—but take care not to *lecture* at the offender.

Obtain by questioning what should have been done under the circumstances alluded to.

MATTER.	METHOD.
<p>Definition. B. B. H.</p> <div style="border: 1px solid black; padding: 5px;"> <p>Courtesy is that right feeling which makes our behaviour show that we consider the wants and wishes of others before our own.</p> <p><i>Or,</i></p> <p>Courtesy springs from a sense of justice, — a desire to give others their due.</p> </div> <p>(Courtesy is derived from "court," and is connected with courtliness.)</p>	<p><i>By Socratic questions</i> show that Courtesy really consists in considering SELF LAST.</p> <p><i>Illustrate</i> by the anecdote of Sir Walter Raleigh and his cloak. <i>Impress</i> that this was COURTESY IN ONE SENSE, and that there are occasions when something more than Courtesy is needed. More than this VENEER OF COURTESY is shown in the conduct of Outram, who won for himself the proud title of the "Bayard of India," the "knight sans peur et sans reproche." When Havelock was prosecuting his great march for the relief of Lucknow, Sir James Outram was sent out to supersede him. Poor Havelock, though filled with bitter disappointment, was ready to obey; but when Outram discovered what marvellous feats the unyielding courage and determination of Havelock and his brave men had accomplished, he refused to take the glory which belonged to another, and insisted upon his brother officer finishing the work and earning the glory, while he himself served under him. So by requiring SELF-REPRESSION Courtesy may become a POSITIVE VIRTUE.</p> <p>In making ACQUAINTANCE of a person, the very FIRST thing that impresses us is his BEHAVIOUR, and from this we at once FORM AN OPINION favourable or otherwise.</p>
<p>Phases.</p> <p>(1) <i>Good Manners.</i> For example :—</p> <p>(i.) Knocking at a door before entering.</p> <p>(ii.) Using the Courtesy titles "Sir," "Ma'am," "Miss," etc.</p>	<p>(1) <i>Speak</i> of the appreciation every one has for good manners, and how quickly they are NOTICED IN CHILDREN.</p> <p><i>Condemn</i> ROUGH PLAY, NICKNAMES, SHUFFLING GAIT, etc.</p> <p>Let the <i>class</i> enumerate all the COMMON USAGES of Good Manners. Perhaps they will more readily give the breaches of Good Man-</p>
<p>tread on a man's toe to cause him to fling off. Lads should be taught that the mere fact of raising a hat gracefully may be a meritorious action in its place, but is not the sum and substance of Courtesy; that Courtesy is a state of the heart, and not a bend of the back—a sentiment, and not a genuflection.</p>	

MATTER.	METHOD.
(iii.) Giving thanks, and saying "Please." (iv.) General politeness, etc., etc.	ners; if so, <i>invert the answers</i> to meet the purpose. Mention that the FRENCH are proverbially polite. Contrast the behaviour of a French crowd with that of our English crowds; how the French would form into a queue if waiting for a pleasure-boat, etc.
(2) <i>Civility and Respectfulness</i> — (i.) In answering, give a properly-worded and well-toned reply.	<i>Illustration of (iv.)</i> :—When Clement XIV. ascended the Papal chair, the ambassadors of the several states represented at his court waited on his Holiness with their congratulations. As they were introduced, and severally bowed, he also bowed to return the compliment. On this the master of the ceremonies told his Holiness that he should not have returned their salute. "Oh, I beg your pardon," said he, "I have not been Pope long enough to forget Good Manners." (2) <i>Teach</i> (a) that WANT OF COURTESY may spoil a man's good intentions, as rust will spoil the edge of a blade, however good the steel may be; (b) that we should be ESPECIALLY THOUGHTFUL of those who are (as it is said) SOCIALLY BENEATH us, when we remember there is a ground of equality far nobler than that of a mere accident of birth, and cite Johnson's famous letter to Chesterfield,—a severe but polite and dignified reproof for the want of Courtesy shown by the great "leader of fashion." "A man may be great and influential in spite of his manners: and so can the elephant do wonders with his trunk. The most refined lady cannot thread her needle quicker than he can; but would she be improved by exchanging her hands for his trunk? If genius requires such manners, the Graces should have been hawkers of fish in the streets, and Genius himself a canal digger."— <i>Todd's "Student's Manual."</i> (c) <i>Inveigh</i> against GRUFF exclamations,—as, "Now, then!" "Look up!" etc.; and even go so far as to check vulgar expressions and bad grammar.
(ii.) A becoming reverence for certain persons and places.	<i>Teach</i> how children should "GIVE WAY" to their elders, and should always BEHAVE DECENTLY in places of worship and public resort.

MATTER.	METHOD.
<p>(3) <i>A Good Tone</i>— (i.) Can be acquired only by thoughtfulness.</p> <p>(ii.) Stamps a person at once as having “character.”</p> <p>B. B. H.</p> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>Courtesy teaches us to be :—</p> <ul style="list-style-type: none"> (1) Thoughtful. (2) Polite. (3) Civil. (4) Respectful. </div>	<p>(3) (a) <i>Again impress</i> that by placing “self last,” and being thoughtful for others, we are cultivating Good Manners; that “SELF LAST” is AN INFALLIBLE CRITERION to judge by.</p> <p>(b) <i>Show</i> that, so far from the really great being DISCOURTEOUS, it is the opposite—THE IGNORANT AND THE VAIN; and instance Mr. Disraeli befriending the poor Chartist poet Thomas Cooper; Mr. Gladstone replying courteously to innumerable queries with post cards; and Burke befriending the poet Crabbe and the painter Barry, although the latter made so poor a return.</p> <p><i>Warn</i> against affectation and OSTENTATION.</p>
<p>How to Acquire Courtesy.</p> <p>(1) Cultivate good humour.</p> <p>(2) Be cheerful.</p> <p>(3) Be considerate.</p> <p>“Speak gently! it is better far To rule by love than fear; Speak gently! let no harsh word mar The good we might do here.”</p>	<p>(1) <i>Teach</i> that GOOD HUMOUR is the habit of being easily pleased; a habit that fortifies its owner against being SURPRISED INTO FORGETFULNESS of what is due to others, and prepares him to treat everybody well.</p> <p>(2) <i>Exhibit</i> how a gloomy, DISCONTENTED man can THINK OF FEW BUT HIMSELF: his temper being sour, his treatment of others will be sour.</p> <p>(3) <i>Teach</i></p> <p>(a) that it matters not HOW AWKWARD a person may be,—if CONSIDERATENESS still characterizes his conduct HE IS YET POLITE;</p> <p>(b) that as we do not always know the TROUBLED frame of MIND of those we meet, A HARSH WORD or a rude act may be to them as a HEAVY BLOW to a cripple, while a kind word may be as balm.</p> <p><i>Insist</i> on the WRONG OF RIDICULING others’ defects,—bodily, mental, or moral,—and <i>illustrate</i> with the story of Southey and the Blackamoor, who as boys attended the same school: the latter was the butt of the others, who used to derisively bawl “Blackamoor” after him. One day young Southey having broken his skates summoned up courage to go and borrow of the “Blackamoor,” who was only too glad to do his enemy a good turn; and when the skates were returned at night with profuse thanks,</p>

MATTER.	METHOD.
	he asked with tears in his eyes that he might not be called "Blackamoor" again. Southey took the lad under his protection, and they became firm friends.

Conclusion.—*In recapitulating, obtain that—*

- (1) It is always Courteous to GIVE WAY and allow others the preference.
- (2) That Courtesy is BECOMING TO ALL ages and classes, and at all times, but that Civility and Respectfulness are very ESSENTIAL TO YOUNG PERSONS going out into the world to earn their living.
- (3) That Courtesy necessitates some amount of TROUBLE BEING TAKEN, and that it is sometimes advisable to ASK PERMISSION even when it may be doubtful whether such a course is really necessary; but that saying, "May I" do this, or the other? is very little trouble, and OBLIVIATES UNPLEASANT CONSEQUENCES.
- (4) That as Courteous conduct MARKS THE TRUE GENTLEMAN, every LAD, whether he is destined only to wield a pick or mend shoes, may be and ought to be a true gentleman: he ought by his conduct to deserve what Tennyson calls "the grand old name of gentleman." Say our word "gentleman" corresponds to the old word "knight" in many particulars,—a man of polite and gracious bearing (like Thackeray's Colonel Newcome).
- (5) And that as "A SOFT ANSWER TURNETH AWAY WRATH," so individual and international Courtesy may remove QUARRELLING among children and WAR among nations.

XIII.—FORGIVENESS AND FORBEARANCE

Introduction.—Describe the Corsican system of Vendetta, by which family feuds are perpetuated from generation to generation, and by which children are taught that it is a part of their

duty to avenge the wrongs of their ancestors upon the families of their hereditary and traditional enemies. For example, two Corsicans quarrel, and, according to custom, resort to the duel, in which one is killed. His sons and relatives take up the quarrel, and perhaps several on both sides lose their lives. Years after, the grandchildren and remote descendants of the originators of the feud still carry it on, although in some cases they are even ignorant of the real first cause of their hereditary antagonism. And again, it sometimes happens that a long-continued truce is suddenly broken when the only surviving male representative of one party arrives at manhood and becomes able to vindicate the family cause.

Dwell on the numbers cut off in the flower of manhood, the bitterness of feeling thus sustained, and the horrible state of society which permits the existence of such crimes.

Here seek for the one trait (Forgiveness) which would obviate this dreadful state of things. Follow on by showing how Forgiveness is frequently accompanied by Forbearance.

MATTER.	METHOD.
<p>Definition. B. B. H.</p> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>Forgiveness is pardon, or the overlooking of injuries. Forbearance is the power of restraining our passions when provoked.</p> </div> <p>Forgiveness should be— (1) Free, (2) Spontaneous, and (3) Promptly immediate</p>	<p>“If a person, whom I HAVE THE POWER TO PUNISH, offended me, and I did not resent the offence, but at once freely forgave him, which do I practise FIRST—Forgiveness or Forbearance? If I do NOT FORBEAR, can I TRULY FORGIVE?” And so by <i>question</i> exhibit the proper SEQUENCE of the two qualities.</p> <p><i>Distinguish that</i> (1) Forgiveness is a matter of THOUGHT, and Forbearance of DEED; (2) That Forgiveness considers what is DONE TO US, and Forbearance what we DO TO OTHERS.</p> <p><i>Relate the tale of the quarrelsome man and wife</i> who, to the astonishment of their neighbours, became suddenly pleasant, affable, and affectionate. The wife, in answer to an inquiry, said it was because of two bears that had come to live with them, which took all their time to keep. These turned out to be “Bear” and “Forbear.”</p>

MATTER.	METHOD.
<p>Blessings of Forgiveness and Forbearance.</p> <p>(1) "Coals of fire are heaped upon the head" of the offender, and by begetting a sense of shame and remorse, this ultimately does more good than Revenge in any form.</p> <p>(2) "To err is human, to forgive divine."</p> <p>(3) Mercy begets mercy.</p> <p>"How can we hope for mercy, rendering none?" <i>Merchant of Venice.</i></p>	<p>(1) <i>So thoroughly explain</i> the phrase here quoted that the children will not only readily RECOGNIZE it again when they meet with it, but will fully APPRECIATE its meaning.</p> <p><i>Also explain</i> the phrase, "AFFORDING A GOLDEN BRIDGE" for an opponent to retract, or to retreat from his wrongful position.</p> <p><i>Quote</i> Dr. Tillotson :—"When the injury began on his part, the kindness should begin on ours."</p> <p><i>Quote</i> Bishop Hall :—"Revenge hurts both offerer and sufferer; and this we see in a bee, which in her anger loeth her sting and liveth a drone ever after."</p> <p><i>Say</i> that Forgiveness is "a rod with which the noble-minded chastise."</p> <p><i>Illustrate</i> by De Quincey's anecdote of "the Noble Revenge." (See "Royal Reader IV.")</p> <p>(2) <i>Amplify</i> this phrase as before. <i>Quote</i> Burns :—</p> <p style="padding-left: 40px;">"What's done we partly may compute, But know not what's resisted."</p> <p style="padding-left: 40px;">"Then gently scan your brother man, Still gentler sister woman; Though they may gang a kennin' wrang, To step aside is human."</p> <p>(3) <i>Illustrate</i> by Milton and Sir William Davenant. In the Civil War, Milton interposed to save the Royalist poet; and after the Restoration, Milton was in turn protected by Davenant.</p> <p>Lord Herbert says,—"He that cannot forgive others breaks the bridge over which he must pass himself."</p>
<p>The Wrongs inflicted by Rash Retaliation.</p> <p>(1) Injustice and unreasonable condemnation.</p> <p>(2) Love and Respect are lost, or else the Re-</p>	<p>(1) <i>Show</i> how not unfrequently we give our wrath vent on an INNOCENT OBJECT, or condemn the WHOLE for the offence of the FEW.</p> <p><i>Illustrate</i> by the wars of kings, in which men innocent of all quarrel and bad feeling are slaughtered, and their families made to suffer.</p> <p>(2) <i>Illustrate</i> by William the Conqueror, who always followed treason and revolt with prompt</p>

MATTER.	METHOD.
<p>spect is but the offspring of Fear.</p> <p>(3) Happiness is lost, life is imbibited, and tranquillity is unknown.</p>	<p>and dire punishment; and although respected, was never beloved, and was actually deserted in death by his followers, and only interred at the expense of a strange and charitable knight.</p> <p>(3) <i>Illustrate</i> by the family feuds (a) of the Montagues and Capulets in "Romeo and Juliet," (b) of the Scotch clans Campbell and Macdonald, (c) of York and Lancaster in the War of the Roses, and (d) of the Guelphs and Ghibellines in the struggles of the Emperor Frederick Barbarossa round the Papal throne in the twelfth century.</p> <p><i>Show</i> how FALLACIOUS are the aphorisms, "Revenge is sweet," and, "An eye for an eye, and a tooth for a tooth;" and how "much of what is good in mankind" is lost by an unfor-giving and unrelenting disposition.</p> <p><i>Condemn</i> VINDICTIVENESS, and revert to the Conqueror, who lost his life in retaliating on Philip of France. Dwell on the sad fate of Romeo and Juliet; and on Dante's death (1321) in exile owing to his participation in the faction feuds of the Florentines.</p>
<p>Reservations in the exercise of Forgiveness and Forbearance.</p> <p>Justice is not always to be sacrificed to Mercy;</p> <p><i>Or,</i></p> <p>(1) We condone offences.</p> <p>(2) Encourage aggression.</p>	<p>Now <i>carefully explain</i> that in certain JUDICIAL capacities it is UNWISE TO PARDON offences; or through misplaced leniency</p> <p>(a) the child takes advantage of the parent, (b) the pupil of the teacher, (c) the criminal of the judge.</p> <p>(1) <i>Show</i> how this CONDONATION (a) makes one a PARTICIPATOR in the fault, and (b) is calculated to encourage REPETITIONS. So whenever the SAFETY OF OTHERS is at stake, we must regard Justice before Mercy: hence the danger of reprieves and commutations. <i>Illustrate</i> by Brutus, who sacrificed his two sons for the safety of his country, when they attempted the restoration of the hated Tarquins.</p> <p>(2) <i>Illustrate</i> by Ethelred the Unready's endeav-our to buy off the Danes, with the natural result of increased audacity on their part.</p>

Conclusion.—*Inculcate* that a “kiss for a blow” is the TRUE SPIRIT in which to take an injury, and that though “a worm will turn,” it does NOT INFILCT INJURY FOR INJURY; while to live at “daggers drawn” is a LIFE OF UNBEARABLE TENSION.

The practice of Forgiveness is the “PREROGATIVE OF GREAT MINDS;” *show* what a GOOD EFFECT it has upon the characters of those who practise it. To advanced classes *explain and enforce* the beautiful simile of Jean Paul Richter,—

“When thou forgivest, the man who has pierced thy heart stands to thee in the relation of the sea-worm that perforates the shell of the mussel, which straightway closes the wound with a pearl.”

Such a pearl was that with which Lycurgus closed the injury he had received at the hands of the Spartan youth Alcander, who in a tumult had struck out an eye of the great Spartan law-giver: the sufferer took Alcander home and treated him with the greatest kindness.

XIV.—PEACE.

Introduction.—Question as to how long it is since a battle was fought on English soil (Sedgemoor, 1685), and as two centuries have elapsed since “grim-visaged war” stalked through the land, lead on the children to a conviction that they cannot comprehend the meaning of war, which is the “combination and concentration of all the horrors, atrocities, crimes, and sufferings of which human nature on this globe is capable.” (See Speech of Right Hon. John Bright delivered at a conference of the Peace Society in Edinburgh, extracts from which might be read.)

Mention that the members of the Society of Friends, commonly called Quakers, look upon war and quarrelling with peculiar aversion, and love peace so consistently that they strive to be “Friends” with all mankind.

Relate the famous expedition of three members of this society (Mr. Joseph Sturge of Birmingham, Mr. Joseph Pease of Darlington, and Mr. Charlton of Bristol), who unsuccessfully interviewed the Czar Nicholas at St. Petersburg in 1854 in an endeavour to avert the Crimean War.

Inquire of the children if any of them have lost a father, a brother, or a near and dear relative in any war, and so endeavour to bring home to them the hardships of war. Endeavour to intensify its repulsiveness by adding a picture of the desolation of the land, the violation of our hearths and homes, and all the attendant horrors war would bring in its train if carried into our midst.

MATTER.	METHOD.
<p>Definition. B. B. H.</p> <p>Peace means the absence of violence, either in words or in actions. <i>Or,</i> Peace means living in tranquillity [quietness].</p>	<p>(1) <i>Proceed to say that it will be as well to know WHAT THIS PEACE is for which most people profess so ardent an affection. If possible get it defined, and if necessary enter it upon the Black-board.</i></p> <p>(2) <i>SHOW TWO KINDS of Peace, namely—</i> <ol style="list-style-type: none"> <i>Social Peace.</i> <i>National Peace.</i> <p><i>And that a BREACH of Social Peace may be committed by</i> <ol style="list-style-type: none"> <i>words;</i> <i>actions.</i> <p><i>(3) Depict as VIVIDLY as words at the teacher's command will admit</i> <ol style="list-style-type: none"> <i>the WRETCHEDNESS of bickering, quarrelling, and brawling;</i> <i>the HORRORS of war.</i> <p><i>The teacher will be helped in this by attentively studying Sir E. Landseer's companion pictures "Peace" and "War"—(the originals are in the National Gallery, but prints are scattered throughout the length and breadth of the land)—and by contrasting them in description before the class.</i></p> <p><i>Let him also contrast the field of Waterloo of June 18, 1815, with its appearance afterwards when covered with golden grain; or the beautiful descent of Balaclava with the frightful scene after the charge, October 25, 1854.</i></p> <p><i>A few comments might be made on the opening stanza of Campbell's "Hohenlinden." The teacher might further refer to Mr. Bright's speeches on the Crimean War, the most eloquent pleas for Peace that have ever been spoken. If this be done with care and earnestness, a strong feeling in favour of Peace will be aroused in the breasts of the scholars.</i></p> </p></p></p>

MATTER.	METHOD.
	<p>(4) <i>Urge</i> that, to a large extent, it is COURTESY which creates a GOOD FEELING between INDIVIDUALS, and that makes ARBITRATION POSSIBLE between NATIONS. <i>Illustrate</i> the latter point by reference to the American salutation of the British flag at the Yorktown Centennial Celebration, 1881, and contrast that act of international courtesy with the feeling exhibited at that very spot a century previous.</p> <p>(5) <i>Decry</i> AGGRESSION, but <i>admit</i> the protection of INTERESTS to be perfectly justifiable.</p>
<p>The Blessings of Peace.</p> <p>(1) Social Peace.</p>	<p>(1) <i>Dealing</i> first with the FAMILY CIRCLE, insist that at least harmony should prevail at home ; for</p> <p style="padding-left: 40px;">"Whatever brawls disturb the street, There should be peace at home ; Where sisters dwell, and brothers meet, Quarrels should never come."</p> <p>TO AVOID QUARRELLING, and all its attendant unpleasantness, urge that FORGIVENESS AND FORBEARANCE are required (see Lesson on "Forgiveness and Forbearance") in our relations and dealings both</p> <p style="padding-left: 40px;">(a) with companions, and (b) with strangers.</p> <p><i>Illustration</i> :—Aristippus and <i>Æschines</i> having quarrelled, Aristippus came to his opponent and said, "<i>Æschines</i>, shall we be friends?" "Yes," replied he, "with all my heart." "But remember," said Aristippus, "that I, being older than you, do make the first motion." "Yes," replied <i>Æschines</i> ; "and therefore I conclude that you are the worthier man, for I began the strife and you began the peace."</p> <p><i>Invite the class to judge WHICH IS PREFERABLE</i>, Disturbance and Riot, or Peace and Quietness.</p>
<p>(2) National Peace</p> <p>(a) Is universally acknowledged as a blessing.</p>	<p>(2) <i>Remark</i> that we have seen how highly National Peace is valued by the Friends, but <i>affirm</i> that</p> <p style="padding-left: 40px;">(i.) It is NOT A FEELING exclusively belonging to this ONE SECT ; for the Abbé St. Pierre preached a gospel of perpetual peace, and denounced the "popular" wars of Louis XIV., for which he was expelled the Academy.</p>

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	<p>(ii.) It is a feeling that has been put to a PRACTICAL USE by two great and enlightened nations—Great Britain and the United States of America—in the matter of the Alabama Award for damages done to American property by an English-built ship.</p>
	<p><i>Infer</i> that Peace must be REGARDED AS A GREAT BLESSING, by the fact that "PEACE REJOICINGS" have celebrated the signing of Treaties of Peace after prolonged wars; as in 1802, when gas was first used in illumination at Birmingham (Peace of Amiens); 1856, after the Treaty of Paris had closed the Crimean War.</p>
(b) Brings national prosperity and happiness.	<p>(b) Having <i>explained</i> that the phrase "sinews of war" is equivalent to MONEY, it will not be difficult to show that a State which has not to maintain GIGANTIC ARMAMENTS can AFFORD to spend something on the ARTS OF PEACE—on education, museums, etc.</p>
	<p>"O beauteous Peace, Sweet union of a state! what else but thou Gives safety, strength, and glory to a people!" <i>Thomson.</i></p>
	<p><i>Illustrate</i> by France, which since the Franco-Prussian War has been enabled by Peace and a pacific policy to become more prosperous than she ever was when distrust and suspense, together with a thirst for military glory, drained the country by taxation.</p>
	<p><i>Explain</i> why "PEACE AND PLENTY" are so invariably associated with each other, and why sculptors and painters always depict "Peace" with a CORNUCOPIA in her hand.</p>
	<p><i>Support</i> this from Tibullus—</p>
	<p>"Meanwhile fair Peace secures the quiet plain; Fair Peace, in whose auspicious, easy reign They first instructed stubborn steers to bew Their necks, to wear the yoke, and draw the plough. Peace glads the vines to yield a large produce, And swells the ripening grape with kindly juice; Peace plies the prong and brights the shining share;— Let eating rust destroy the tools of war."</p>

MATTER.	METHOD.
	<p><i>Assert</i> that "PEACE hath her VICTORIES no less renowned than War." Of the HEROES produced by PEACEFUL AVOCATIONS allude to</p> <ul style="list-style-type: none"> (i.) William Caxton, who introduced the art of printing, 1474; (ii.) James Watt, who invented the steam-engine, 1764. <p>And, to show the IMMENSE VALUE OF THESE PEACEFUL ARTS, desire the scholars to imagine what we should do if suddenly BEKEPT OF THEM.</p> <p><i>Offer the following points</i> for consideration, claiming each and every one among the victories of Peace, as they have been made possible only by the long peace we have enjoyed, for all PEACEFUL ENTERPRISES ARE PARALYZED BY WAR:-</p> <ul style="list-style-type: none"> (i.) The spread of EDUCATION. (ii.) The application of STEAM to the locomotive and steamer, thus bringing nations into CLOSE PROXIMITY, and DISPELLING feelings of SUSPICION and hatred. (iii.) The growth and extension of the NEWS-PAPER press. (iv.) The electric TELEGRAPH. (v.) The widening of the CONSTITUTION, until almost the HUMBLEST in the land is able to exercise his INFLUENCE upon national affairs.
<p>Quarrels and War.</p> <p>(1) Quarrels.</p> <p>(a) In words (altercation).</p>	<p><i>First quote</i> Petrarch:—"Five great enemies to Peace inhabit with us—namely, avarice, ambition, envy, anger, and pride; and if these enemies were to be banished, we should infallibly enjoy perpetual peace."</p> <p>(1) <i>Dilate</i> upon the MISERY caused by family quarrels.</p> <p style="padding-left: 40px;">"Birds in their little nests agree; And 'tis a shameful sight, When children of one family Fall out, and chide, and fight."</p> <p><i>Point out</i> how a person of quarrelsome temperament IMBITTERS his own LIFE.</p> <p>(a) <i>Warn</i> against ARGUING IN A HOT SPIRIT, a course that often leads to quarrelling.</p> <p><i>Advise</i> the children</p> <ul style="list-style-type: none"> (i.) to be CALM in argument; (ii.) to silence an opponent with REASON, not with NOISE;

MATTER.	METHOD.
<p>(b) In Deeds (fighting).</p> <p>(2) War.</p> <p>(a) Its origin.</p> <p>(b) Its "popularity."</p>	<p>(iii.) to PITY AN ANGRY PERSON rather than to resent his anger.</p> <p>(b) <i>Argue</i> that as BLOWS sometimes follow harsh WORDS, it is advisable to AVOID WRANGLING.</p> <p><i>Teach</i></p> <p>(i.) an avoidance of GIVING provocation ; (ii.) an avoidance of TAKING offence too readily.</p> <p><i>Illustrate</i> by the traditional Irishman who trails his coat-tails for any one to tread upon as a signal for a fight. <i>Censure</i> the childish folly of this, and of the practice of CARRYING shillelahs, revolvers, and other WEAPONS, the very handedness of which is a TEMPTATION TO USE THEM.</p> <p>(2) (a) <i>Contend</i></p> <p>(i.) that war is a RELIC OF BARBARISM—savage tribes constantly make war on one another ;</p> <p>(ii.) that only with the UNCIVILIZED should "MIGHT BE RIGHT"—this is why they contend for supremacy.</p> <p><i>Inform the class</i> that war has been called the "Play of Kings," because they (KINGS) have generally been the controlling influence of this brute force, sometimes directing the warlike efforts of their subjects merely from PERSONAL AMBITION.</p> <p><i>Illustrate</i> by the custom of the Anglo-Saxons, among whom the office of king was not hereditary, but was filled by the choice of the Witan, and frequently the late king's son was passed over, and a man more capable of leading in battle was selected.</p> <p>(b) It may be <i>proved</i> that EVEN IN "THE GOOD OLD FIGHTING DAYS" war WAS NOT ALWAYS POPULAR, by</p> <p>(i.) the institution of CONSCRIPTION among the ancient Romans (delectus), and in modern Germany ;</p> <p>(ii.) the institution of the PRESS-GANG at the beginning of the present century ;</p> <p>(iii.) the great BURDEN of overwhelming TAXATION incurred by our Napoleonic Wars, a burden which was BORNE ONLY by the AID derived from the ARTS OF PEACE in the invention by</p> <p>(a) Richard Arkwright of the spinning-</p>
	5

MATTER.	METHOD.
(c) Its "glory."	<p>jenny, which multiplied the manipulation of the yarns in the textile manufactures ;</p> <p>(b) James Watt of the steam-engine, which multiplied the motive-power to work the machines.</p> <p><i>Contend</i> that if the PRODUCTIVE RESOURCES of the country had not been thus OPPORTUNELY INCREASED the incidence of the TREMENDOUS COST of that prolonged struggle could NOT HAVE BEEN BORNE.</p> <p>(c) <i>Let the children try to discover</i> wherein the FASCINATION of war lies, especially when robbed of its "GLORY."</p> <p><i>Expose</i> the HOLLOWNESS of this "glory." <i>Revert</i> to the Abbé St. Pierre, whom the "glorious" victories of Turenne and the great Prince of Condé could not allure.</p> <p><i>Quote</i> from Southey's "Blenheim," and <i>call attention</i> to the LATENT SATIRE upon the "glory of war" which the poet conveys in the SEEMINGLY INNOCENT words of a child, and in the words of the refrain, "a famous victory."</p> <p style="padding-left: 40px;">" 'It was the English,' Kaspar cried, 'Who put the French to rout ; But what they killed each other for, I could not well make out : But everybody said,' quoth he, 'That 'twas a famous victory. " 'My father lived at Blenheim then, Yon little stream hard by. They burned his dwelling to the ground, And he was forced to fly : So with his wife and child he fled ; Nor had he where to lay his head. " 'With fire and sword the country round Was wasted far and wide, And many a chilidng mother then And new-born baby died.' * * * * * * " 'But what good came of it at last ? Quoth little Peterkin.— 'Why, that I cannot tell,' said he, 'But 'twas a famous victory.'"</p> <p><i>To pursue this line further, and to show the HORRORS which always accompany war, give an</i></p>

MATTER.	METHOD.
	<p><i>outline sketch of Napoleon's Russian campaign, and the return of the "grand army" from Moscow.</i></p> <p><i>Give the following interesting facts to show that A QUARRELSOME SPIRIT AND A LOVE OF WAR DO NOT ALWAYS GO HAND-IN-HAND :—</i></p> <p>James IV. of Scotland was in private life of a generous disposition, and yet he possessed that passion for war which impelled him to invade England. His defeat at Flodden (1513), where he and thirty of his chief nobles met with death, was the result of this infatuation.</p> <p>Again, it was a remark of the invincible Wellington that he had "never had a quarrel in his life."</p>

Conclusion.—The OBJECT of the Lesson is, of course, to inculcate a LOVE OF PEACE; therefore, in conclusion, *entreat* the children—

- (1) To PROMOTE Social Peace
 - (a) By CURBING temper—never being rude, tyrannical, or snappish;
 - (b) By never TAKING OFFENCE TOO READILY, or GIVING PROVOCATION to others;
 - (c) By remembering that the PRESERVATION OF PEACE IS EVERY ONE'S DUTY;
 - (d) By readily undertaking the OFFICE OF A PEACE-MAKER.
- (2) To PROMOTE National Peace
 - (a) By restraining BELLICOSE thoughts and EXPRESSIONS;
 - (b) By declining to be a UNIT in the formation of a PUBLIC OPINION tending towards a WARLIKE POLICY. Cowper tells us that "War is a game which, were their subjects wise, kings would not play at;" and half the magnificent slaughterings recorded by the historian have arisen from the POMPOUS QUARRELLINGS of two kings, or the AMBITIOUS INTRIGUES of unscrupulous statesmen. These petty causes have drained nations of BLOOD AND MONEY;
 - (c) By practically proving that the "PEN is mightier than the sword" TO RIGHT WRONG. Allude to the VENTI-

LATION of complaints and wrongs through NEWSPAPER CORRESPONDENCE, and to the wonders accomplished by employing PACIFIC TERMS in DIPLOMATIC CORRESPONDENCE;

(d) By not being ALLURED by a "feeling of the SUBLIME in contemplating the shock of armies," which so "engrosses the whole man that his eye is blind to the tears of BEREAVED parents, and his ear is deaf to the piteous moan of the DYING and the shriek of their DESOLATED families."—*Chalmers.*

XV.—DUTY.

Introduction.—Narrate the chief incidents in the Battle of Trafalgar, giving prominence to Nelson's watchword, "England expects every man this day to do his Duty," and his dying words, "I have done my Duty; I praise God for it."

Contrast with this the fall and death of Wolsey, who, in the midst of all his greatness, had not done his Duty in his high position, but simply that which would advance his own interests with the king: while the consciousness of Duty done enabled Nelson to die bravely, the consciousness of Duty not done filled with bitter remorse the last days of Wolsey.

Hence educe the supreme importance of Lesson.

MATTER.	METHOD.
Definition. B. B. H. <div style="border: 1px solid black; padding: 5px; display: inline-block;"> Duty is that which should be done. </div>	<i>Illustrate by the strict DISCIPLINE of an army being requisite for the PERFORMANCE OF ITS DUTY, as each soldier becomes an obedient MACHINE at the disposal of the commanding officer, as in the charge of the Light Brigade,—</i> <i>"Theirs not to reason why, Theirs but to do and die."—Tennyson.</i>
<i>Or,</i> Duty is that which is due—an obligation— <div style="border: 1px solid black; padding: 5px; display: inline-block;"> <i>"The stern daughter of the voice of God."</i> </div> <i>Wordsworth.</i>	<i>Further explain that the DIFFERENCE IN DISCIPLINE was one cause of the DIFFERENCE IN SUCCESS of the two armies in the Franco-Prussian War.</i> <i>Explain that every one has a CONSCIOUSNESS</i>

MATTER.	METHOD.
	<p>of what his Duty is: it is something SEPARATE FROM OPINION AND ABOVE IT, a feeling of WHAT IS RIGHT TO BE DONE; it is generally DIFFERENT FROM what we would LIKE OR CHOOSE, and we have to MAKE OURSELVES, as it were, DO IT, although we have an INNER KNOWLEDGE that we MUST DO IT TO BE HAPPY.</p>
<p>How rendered. Duty should be rendered—</p> <p>(1) Cheerfully; not through fear or for reward.</p> <p>(2) Diligently, and not in a perfunctory manner: "Whatever is worth doing, is worth doing well."</p>	<p>(1) Duty must be done by all HONOURABLE men; and the wise man does much to ROB the most uninviting Duty of its UNPLEASANTNESS by meeting it BRAVELY AND CHEERFULLY. Meet all duties HOPEFULLY, remembering that "WELL BEGUN IS HALF DONE," and liken DISAGREEABLE DUTY to the stinging nettle, and repeat the verse—</p> <p style="padding-left: 40px;">"Tender-handed stroke a nettle, And it stings you for your pains; Grasp it like a man of mettle, And it soft as silk remains."</p> <p>(2) NEVER SWERVING from the path of Duty but having our aim CONSTANTLY IN VIEW, and constantly approaching NEARER to it; the SMALL DUTY to be DONE WELL.</p> <p><i>Repeat</i> "Whatever is worth," etc. Explain how LIFE IS MADE UP OF SMALL DUTIES, which well done MAKE A CAREER of usefulness and honour.</p>
<p>Impediments to Duty. (1) Irresolution, indecision, and weakness of purpose.</p> <p>"He holds no parley with unmanly fears; Where Duty calls, he confidently steers."</p>	<p>(1) IRRESOLUTION comes NOT FROM BEING IN DOUBT as to what Duty is, but rather from TRYING TO SEE SOME OTHER AND PLEASANTER WAY of satisfying CONSCIENCE than by doing it. This MAKES THE BEST PURPOSE WEAK, and we have no strength to do the right WHEN THE TIME FOR ACTION ARRIVES.</p> <p><i>Illustrate</i> by the gymnast going through a difficult and dangerous performance: to be safe he must not be faltering, but must make his swing or leap just when the time arrives, as he knows what to do, and to be safe he must do it. So our Duty should</p>

MATTER.	METHOD.
(2) A preference for pleasure. "Duty first, and pleasure afterwards." (3) Indolence.	be DONE PROMPTLY, like Goldsmith's "village preacher," who was "In his Duty prompt at every call." (2) Duty is NOT EASY to everybody, and hence the necessity for LOOKING AFTER OURSELVES SHARPLY. So many are the TEMPTATIONS TO NEGLECT Duty, that it becomes NECESSARY TO MAKE A HARD AND FAST RULE for guidance: <i>illustrate</i> by school duties; for example, "home lessons" at night before play. Class to repeat rule, and learn. (3) <i>Explain</i> how INDOLENT has been called the "RUST of the soul," as it takes off the EDGE FROM OUR PERCEPTION of Duty, and DULLS our nobler FACULTIES, lulling us into the belief that all is going on well. <i>Compare</i> it to that deep and dangerous slumber, ending in death, that overcomes the traveller in the frozen regions.
Where due.	Teach that EVERY ONE HAS A DUTY, and mention the Duties of the Sovereign, of the rich, etc. <i>Illustrate</i> from Tennyson's "Lady Clara Vere de Vere,"— "If Time be heavy on your hands, Are there no beggars at your gates, Nor any poor about your lands? Oh! teach the orphan boy to read, Or teach the orphan girl to sew."
(a) Between children and parents. (b) Between scholars and teachers.	(a) From the CHILD, Obedience, Reverence, and Love; from the PARENT, Protection, Proper Training, Food and Clothing. (Let the class enumerate these.) <i>Illustrate</i> by a child's neglect in allowing an aged parent to go to the Workhouse, and how the law claims the son's aid; <i>illustrate</i> by a parent's neglect in the half-fed, half-clad, half-educated children ready to fill our prisons and to infest society. (b) <i>Class to enumerate</i> as before the Respect, Attention, and Obedience on the one side, and the Care, sense of Responsibility, and good Example on the other. <i>Illustrate</i> how a scholar's neglect of Duty

MATTER.	METHOD.
(c) Between employers and employed.	makes a teacher's work hard and thankless, and a teacher may lose his reputation through it; while a teacher's neglect may give scholars wrong ideas, and make them the butt of ridicule—may allow the formation of bad habits. Show that it is easier to pass faults unnoticed, and yet that it may be the teacher's duty to punish. (c) <i>Explain</i> how justice and a consideration for the WELFARE of WORK-PEOPLE , on the one hand, and a care for the best INTERESTS of MASTERS , on the other, would obviate STRIKES and LOOK-OUTS .
Special Duties—as (1) Good neighbours and citizens.	(1) <i>Teach</i> that it is the Duty of every citizen to HELP THE STATE , and that a man must have the COURAGE OF HIS OPINIONS in politics, whatever they may be, and then the state of our country may be as Macaulay describes ancient Rome:— “Then none was for a party, Then all were for the state; Then the great man helped the poor, And the poor man loved the great;
(2) Loyal subjects.	“Then lands were fairly portioned, Then spoils were fairly sold: The Romans were like brothers In the brave days of old.”— <i>Horatius</i> .
Conflicting Duties.	(2) <i>Teach OBEDIENCE</i> to the LAWS , but a RIGHT TO RESIST TYRANNY ; <i>teach</i> a LOYAL RECOGNITION of properly constituted SUBORDINATE AUTHORITIES , as the police, the magistracy, etc. <i>Show</i> that DUTIES are CONFLICTING ONLY IN APPEARANCE , and that a little EARNEST ATTENTION will point out WHAT REALLY OUGHT TO BE DONE .
Duty gives to Character— (1) Strength.	(1) <i>Show</i> that the MAN OF DUTY is a TOWER OF STRENGTH in any position—he withstands all shocks, and CANNOT BE BRIBED to do WRONG . He can be RELIED ON by his family, his friends, his business acquaintances, and his party.
(2) Honour. “The path of Duty is the way to glory.” Tennyson.	(2) <i>Illustrate</i> Tennyson by (a) <i>Wellington</i> , called the “Iron Duke” because of his unflinching adherence to Duty. (b) <i>Lord Lawrence</i> , the “Saviour of our Indian

MATTER.	METHOD.
(3) Usefulness.	Empire , who held the Punjab during the Mutiny simply by the overwhelming force of his character. (3) Revert to the subdivision on "INDOLENCE," and CONTRAST it with the usefulness of ACTIVE DUTY.

Conclusion.—*Show how DEVOTION TO DUTY is a noble trait, and how, like our muscles, it STRENGTHENS WITH EXERCISE: it may be compared to the CEMENT which holds together the WHOLE FABRIC of a building, for it BINDS firmly together all the FINER QUALITIES of our nature.*

Question. Would a person be doing his Duty "in stealing"? "in lying"? "in cheating"? etc.; and so *show THE PEREMPTORY SELF-EVIDENT DUTIES.*

Quote Wolsey's advice to Cromwell—

"Be just, and fear not:
Let all the ends thou aim'st at be thy country's,
Thy God's, and truth's."

XVI.—PUNCTUALITY.

Introduction.—Refer to the assembling of the school each day, and by questions educe—

- (1) That "Punctuality" [early coming] requires more effort than "late coming;"
- (2) That the teacher prefers Punctuality;
- (3) That a premium is generally put upon it in most schools;
- (4) That good children feel it to be a duty, and strive to be punctual; and
- (5) That in after life employers will rigorously demand Punctuality of them.

Suppose a case of an employer being compelled to reduce his establishment; assert that he would, supposing all things being equal, give preference to those clerks and workmen who had always shown themselves punctual, and would dismiss the unpunctual.

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<p>Definition. B. B. H.</p> <p>Punctuality is being exactly in time with everything.</p>	<p><i>Try back</i> with the question, "What word means being in time?" (Punctuality.)</p> <p><i>Say</i>, "Well, we will write that on the board;" and then use this B. B. H., which the <i>class may read simultaneously</i>, or which may be read by any <i>individual</i> child whose attention is wandering away from the teacher. <i>Younger classes may repeat</i> the "HEAD" several times <i>instead</i> of having it put on B. B.</p> <p><i>Deal</i> with the IMPORTANCE of keeping APPOINTMENTS with strict Punctuality; and in <i>deriving</i> the word from <i>punctum</i>, a point, use Shakespeare's phrase—</p> <p style="padding-left: 40px;">"Come pat betwixt too early and too late,"</p> <p>and say that six o'clock means sixty minutes after five, and sixty minutes before seven, and nothing else.</p>
<p>Attributes of Punctuality.</p> <p>(1) It gives one a feeling of self-respect; and anything "well begun is half done."</p> <p>"Punctuality is the soul of business."</p> <p>(2) It becomes a habit, and engenders precision in other matters.</p>	<p>(1) <i>Declare</i> that when one is in a GOOD HUMOUR with himself, his TASK is more likely to become an AGREEABLE one.</p> <p>In <i>applying</i> the saying that "the early bird gathers the worm," say that Punctuality FREQUENTLY CONFERS THE PRIVILEGE OR PRIORITY of claim to any advantage, as it is sometimes the rule, "First come, first served."</p> <p><i>Show</i> that by arriving a FEW MINUTES BEFORE TIME at school or at work we may AVOID HURRY, bustle, and confusion.</p> <p>Nelson attributed his success to always being a few minutes before time.</p> <p>Sir Walter Scott thus advised a young man:—"When a regiment is on the march, the rear is often thrown into confusion because the front does not move steadily and uninterruptedly. It is the same with business. If that which is first in hand be not instantly, steadily, and regularly despatched, other things accumulate behind, till affairs begin to press all at once, and no human brain can stand the confusion."</p> <p>(2) <i>Infer</i> that one who is PARTICULAR about his SECONDS will probably be PRECISE IN OTHER MATTERS, both GREAT AND SMALL—that he will</p>

MATTER.	METHOD.
(3) It is due from superiors to inferiors.	<p>be MINUTELY PUNCTUAL and PUNCTILIOUSLY MINUTE.</p> <p><i>Infer</i> that as age advances it will be found HARD TO UNLEARN habits of TARDINESS: Punctuality was a confirmed habit with Lord Brougham.</p> <p>(3) <i>Quote</i> the saying of Louis XIV., that "Punctuality is the politeness of kings."</p> <p><i>Insist</i> that it is a matter both of COURTESY and of CONSCIENCE; and that if one observes Punctuality in the service of another, it DOUBLES THE OBLIGATION.</p> <p>(4) <i>Prove</i> the regularity and Punctuality of NATURAL PHENOMENA by the accuracy with which men</p> <ul style="list-style-type: none"> (a) Prepare almanacs and tide-tables; (b) Predict changes of the moon; (c) Calculate the reappearance of comets, etc. <p>(5) <i>Refer</i> to the case mentioned in the Introduction, where the EMPLOYER manifested his confidence in the PUNCTUAL EMPLOYEE.</p> <p><i>Illustrate</i> by the anecdote of a clergyman:— "While a student he was always known to be punctual in attending the lectures at a tutor's house. One morning the clock struck seven, and all rose up for prayer, according to custom. The tutor looking round and observing that Mr. X— was absent, paused awhile. Seeing him enter the room, he thus addressed him: 'Sir, the clock has struck, and we were ready to begin; but as you were absent we supposed it too fast, and therefore waited.' The clock was actually too fast by some minutes."—<i>Dr. Todd.</i></p>
(4) It is the governing principle of the universe.	<p><i>Illustrate</i> further by Napoleon, who studied his watch as closely as his map. His victories were won by consummate strategy, but more especially by impressing his subordinates with Punctuality. Manoeuvring over large tracts, so that the enemy was puzzled to decide where the blow would fall, he would suddenly concentrate his forces with irresistible precision on some weak point. Of course, the successful execution of such a plan demanded every division to be at its appointed place with exact Punctuality.</p>
Unpunctuality and Procrastination.	<p>(1) A person who is un-</p>

(1) This point may be well *illustrated* by the

MATTER.	METHOD.
punctual wastes his own and other people's time.	late-comers at school each day, who delay the first lesson, or break in upon it, distracting attention, and wasting the time of the teacher and the other children. <i>Illustration</i> : Washington would not allow his time to be wasted by others, for when his secretary excused his lateness by blaming his watch, he said, "You must get another watch, or I another secretary."
(2) One who is careless about time is generally careless about other matters. (3) Time lost is lost for ever: it cannot be regained.	(2) It may be shown that one who CARELESSLY KEEPS ANOTHER WAITING may not have very STRICT NOTIONS ON OTHER SUBJECTS. (3) <i>Paint SLOTHFULNESS</i> in unattractive colours. <i>Quote</i> —
"Procrastination is the thief of time."	"Tis the voice of the sluggard, I heard him complain, 'You have waked me too soon, I must slumber again.'
"Time and tide wait for no man."	Show how the ATTEMPT TO OVERTAKE TIME is productive of OVERSTRAINING, hurry, and bustle, SCAMPING work, and a general CONFUSION of customary routine. <i>Insist</i> that the "OVERTIME" consequent upon late-coming must be both fatiguing and IRK-SOME, coming as it does at the END OF THE DAY, when one's energies are tired out: <i>mention</i> how GAS is sometimes WASTED and a BAD ATMOSPHERE endured when the bright hours of the MORNING MIGHT HAVE AVAILED. <i>In proving</i> the LOSS to be IRREVOCABLE, <i>quote</i> Franklin: "He who loses an hour in the morning may keep on a dog's trot all day, and will not overtake it by evening." <i>Quote</i> —
	"Lost somewhere between sunrise and sunset, Two Golden Hours, Set with sixty diamond minutes. No reward is offered: they are lost for ever."
	<i>Contrast</i> "diamond" minutes with "golden" hours, and <i>assert</i> that just as we say "Take care of the pennies, and the pounds will take care of themselves," so "Take care of the min-

MATTER.	METHOD.
(4) "Delay is dangerous."	<p>utes, and the hours will take care of themselves."</p> <p>(4) <i>Show</i> in what the danger may consist, as:</p> <p>(a) We may induce IDLENESS by keeping others WAITING.</p> <p>(b) We may cause an agony of SUSPENSE by DELAYING something of vital importance.</p> <p><i>Illustrate</i> the danger by the priest discovered in a temple at Pompeii fleeing with valuables: as he is by himself, it is thought he went back for these, and this delay prevented his ultimate escape.</p>

Conclusion.—*Insist* that Punctuality is demanded—

1. In **EVERY WALK** of life, 2. From **EVERY RANK** of society—
 - (1) In attending **SCHOOL**;
 - (2) In going to **WORK**;
 - (3) In meeting trains or keeping **APPOINTMENTS**, either of (a) pleasure or of (b) business;
 - (4) In attending **PUBLIC MEETINGS**, (a) social or (b) religious;
 - (5) In taking **MEALS**, for regular meals are conducive to **HEALTH**.

In *recapitulating* the Disadvantages of Unpunctuality, *remark* that—

- (1) **WAITING IMPEDES** business and **POISONS** pleasure.
- (2) **LATE-COMING** at public meetings is an **INSULT** to those who are punctual, and the disturbance thus made is **ANNOYING** in the extreme.
- (3) **RIDICULE** is always **EXCITED** by the **MAN WHO IS TOO LATE** for his train, even after panting and exertion have in vain tried to regain lost moments.
- (4) We never **DISCOVER THE PRECIOUSNESS** of a moment **TILL IT IS IRREVOCABLY LOST**.
- (5) And of the **TWO ALTERNATIVES**, "Start sooner, or travel faster," commend the former; for your punctual man is **RARELY IN A HURRY**, and it is seldom he allows dilatoriness the **CHANCE TO BETRAY** him.

XVII.—ORDER, OR METHOD.

Introduction.—Perhaps the best way of introducing the subject would be to show the great necessity for Order, and the application of it in every-day life; and for some examples of Order, educe that—

- (1) When Sewing-silk or Thread has been manufactured, it is not sold for use in tangled Skeins, but is neatly and carefully put in *Order* on cards or spools.
- (2) When the Postman is delivering Letters, he has not to run from one end of a long street to the other, and then back again; because he has taken the precaution to put the letters in *Order* before starting.
- (3) When a Shunter is making up a goods-train, he marshals his trucks in proper *Order*, so that the last one may be dropped off at the first station, the next at the second station, and so on, the truck going the farthest distance being next the engine.

So, by these and other examples, show the amount of trouble, annoyance, perplexity, and confusion that a want of Order or arrangement would entail.

MATTER.	METHOD.
<p>Definition. B. B. H.</p> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>Order is keeping everything in its proper place, and doing everything at the proper time.</p> </div>	<p>Having obtained a Definition for the B. B., proceed to show the CHARACTERISTICS of Order; namely :—</p> <p>(a) Neatness and tidiness of PERSON, which will extend its INFLUENCE to surrounding circumstances, from personal HABITS and dress to homes, duties, etc.</p> <p>(b) Method and ARRANGEMENT OF THOUGHT is called LOGIC, which, proceeding in Order, places premises before deductions, causes before effects; and by a systematic arrangement of conclusions arrived at, has BUILT UP first one SCIENCE and then another. Children who have been taught to THINK LOGICALLY obtain what is called a GOOD MEMORY. Convey this in suitable language to advanced scholars only. This idea of Order will be best made intelligible to little children by reference to SCHOOL</p>
<p>There is another idea of Order,—namely, Social</p>	

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Organization, as when we speak of "maintaining Order."	<p>ORDER and discipline. To elder scholars it may be defined as the assignment of VARIOUS FUNCTIONS [offices or duties] to the SEVERAL MEMBERS, with SUBORDINATION, and an acknowledged AUTHORITY [head] TO DIRECT the general purposes of the whole body.</p> <p>The FORCE of this definition may be <i>shown</i> by the derivation of the WORD SUBORDINATION (<i>sub</i>, under, <i>ordino</i>, I set in order), and <i>illustrate</i> how in man it forms a PRIMARY INSTINCT, and leads him to do a DISTASTEFUL thing,—namely, to RESTRAIN his own INDIVIDUAL will, by the fact that the very mutineers who murder one captain proceed immediately to elect another, and bind themselves to obey him.</p>
<p>The Advantages of Order.</p> <p>Order—</p> <p>(1) Facilitates [makes easy] work or study.</p>	<p>(1) <i>Illustration</i>.—“A man was digging a path through a deep snow-bank. It was almost insupportably cold, and he seemed to make but little headway, though he worked as if for a wager. At length, getting out of breath, he paused, and marked out the width of the path with his shovel, then marked out the width of each shovelful, and consequently the amount of snow at each throw of the shovel. In fifteen minutes he had done more, and it was done more neatly and easily, than in thirty minutes previously, when working without a plan.” —<i>Dr. Todd</i>.</p> <p>Mention that by system Martin Luther was able to produce seven hundred volumes; and Sir William Jones acquired twenty-eight languages, besides attending to his duties in Bengal.</p> <p>Quote the old divine Fuller:—“Marshal thy thoughts in a handsome method, for one will carry more weight trussed and packed than when it lies flapping and hanging about his shoulders.”</p> <p>Mention the School TIME-TABLE.</p> <p>(2) Method obviates hurrying and skurrying, as a METHODICAL person always STARTS punctually and ALLOWS sufficient TIME for the completion of any undertaking; at the same time, he NEVER PROCRASTINATES, or “puts off till tomorrow what can be done to-day;” and by doing ONE THING at a time, and in ITS PROPER</p>
(2) Economizes [makes the most of] time.	

MATTER.	METHOD.
(3) Induces carefulness, industry, and thrift.	<p>TIME, Method gets through much work : there is NO HUNTING for MISLAID tools or for LOST material.</p> <p>(3) <i>Quote</i> Lord Burleigh :—“Method [or Order] is like packing things in a box: a good packer will get in half as much again as a bad one.” Hence show in trying to arrange things in the best way, the habit of carefulness is induced, more work can be done in a given time, and industry is quickened ; in laying out money, we see where economy is possible, and thrift results.</p>
(4) Is essential to the elucidation of any difficult problem, and to the success of any critical enterprise.	<p>Show that if Method be a characteristic trait of any person his SUSCEPTIBILITIES are OFFENDED BY SLOVENLINESS, idleness, and prodigality ; and that Method APPORTIONS INCOME and REGULATES EXPENDITURE.</p> <p>(4) <i>Illustrate</i> that as a boy dressing would not put on his jacket before his waistcoat, so a methodical person attempting any difficult undertaking will first arrange his plan of action, and then proceed logically to execute it.</p> <p><i>Illustrate</i>—</p> <p>(a) By the relief which Order and Method afford to pressure of work in the Post-Office on St. Valentine's Day.</p> <p>(b) By the methodical procedure in the Abyssinian War, which accomplished its purpose with scarcely any loss of life.</p> <p>(c) When disease and privation and consequent drooping of spirits would have annihilated Dr. Kane and his comrades in the Arctic Regions, the importance of system in the discharge of daily duties was recognized by the doctor, who resolved everything should go as it had done: the arrangement of hours, the distribution and details of duty, the religious exercises, the ceremonials of the table, the lights, the watch, and the labours of the observatory,—nothing was intermitted that had contributed to make up the day's routine, and thereby the ice-bound prisoners survived.</p>
(5) Is an element of strength.	<p>(5) The following quotation from Lavater will <i>exemplify</i> how Order is an element of MORAL STRENGTH : “He who has no taste for Order will be often wrong in his judgment, and seldom considerate in his actions.” Its influence on PHYSICAL STRENGTH has been well asserted by the great</p>

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	<p>German soldier Von Moltke (drill and discipline, which are forms of Order, indicate the great IMPORTANCE ATTACHED to Method by MILITARY AUTHORITIES in all times and in all places), who offended the susceptibilities of the Americans by slightly alluding to all the battles of the American Civil War as the meetings of mere armed mobs, for he argued that corps so rapidly raised could not have acquired the strength of thoroughly disciplined armies.</p> <p>In the same way we see the superiority given by Order to a small body of police charging a large disorderly mob; and again, the magnificent Order displayed in scaling the Heights of Abraham (Quebec, 1759) is a good illustration, as the slightest confusion there would have meant failure.</p>
<p>Disorder.</p> <p>Disorder is—</p> <p>(1) Unnatural.</p> <p>"Order is Heaven's first law."</p>	<p>(1) Illustrate Order IN NATURE—</p> <p>(a) By the Solar System and the REGULARLY RECURRING seasons.</p> <p>(b) By the Human Body and the REGULARITY of habit necessary to RETAIN ITS HEALTH.</p> <p>(c) By the Mosaic account of the CREATION being an evolution of "cosmos from chaos,"—a world from a Gap, or Order from Disorder (advanced scholars will catch at, and retain, the Greek words of the first phrase).</p> <p>That MAN has RECOGNIZED the importance of Order in nature, and copied it for his own advantage, is well shown by Professor Blackie:—"In human doings and human productions we see everywhere manifestations of Order. Well-ordered stones make architecture; well-ordered social regulations make a constitution and a police; well-ordered ideas make good logic; well-ordered words make good writing; well-ordered imaginations and emotions make good poetry; well-ordered facts make science. Disorder, on the other hand, makes nothing at all, but unmakes everything. Stones in disorder produce ruins; an ill-ordered social condition is decline, revolution, or anarchy; ill-ordered ideas are absurdity; ill-ordered words are neither sense nor grammar; ill-ordered imaginations and emotions are madness; ill-ordered facts are chaos."</p>

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(2) Repugnant to contemplate, being— (a) Confusing and perplexing; (b) Discouraging and disheartening.	(2) <i>Say</i> some one has coined the phrase "ADMIRER CONFUSION :" but what is admirable in confusion it is difficult to detect; for who would engage an untidy servant? who cares to undertake to unravel a tangled and knotted web? who cares to see a place littered and strewn with flutters? who likes to look for a thing in an untidy box or drawer? who has ever noticed the difficulty in counting a flock of sheep while they are running about in confusion?
How we may observe Order. We may observe Order— (1) In our dress.	
(2) In our work— (a) Tools in order. (b) Accounts kept properly.	(1) <i>Insist</i> that UNTIDY and careless people are almost invariably INDOLENT; that tidiness in dress does NOT IMPLY COSTLINESS, as the SIMPLEST article of attire worn tidily is BECOMING, and on the other hand, the most FASHIONABLE garment worn slovenly is UNATTRACTIVE. <i>Teach</i> girls to prefer a NEAT DARN or a well-sewn patch to an UNTIDY RENT; and boys to show their tidiness by hanging up their CAPS, abominating a dusty JACKET, unlaced BOOTS, and a NECKTIE all awry. (2) <i>Teach</i> that Method does not BEGIN AT THE WRONG END of a job, and then occupy time in UNDOING THE MISCHIEF. It does not try to do SEVERAL jobs AT ONCE, and by continual RUNNING from one to the other LOSE TIME, by which more hindrance than progress accrues. It keeps TOOLS SHARP and READY for use. In office-work it OMITS to enter NOTHING, and never confuses DATES or miscounts MONEY: the Bankruptcy Commissioners are constantly reporting that most of the failures in business disclose a muddle of accounts.
(3) In our habits— (a) Meals. (b) Homes.	(3) <i>Teach</i> how Order induces punctuality and regularity of meals; does not infringe the ETIQUETTE of the (a) table by LATE-COMING, or by LEAVING the table; does not impair digestion by HURRIED EATING; but all is done decently and in order. Again, too, how INVITING a tidy girl may make a DINNER-TABLE look, no matter how frugal the fare! (b) In girls' schools <i>inculcate</i> that untidy

MATTER.	METHOD.
	<p>homes with FLUTTERS scattered in all directions, so that there is SCARCELY a comfortable SPOT in the house, is one of the REASONS that some men are driven from home to the PUBLIC-HOUSE.</p> <p>At the same time, <i>caution</i> against the opposite extreme of maintaining a PERPETUAL "SPRING-CLEAN" in a house, whereby the place is just as uncomfortable; and <i>say</i> that it has been remarked that it is not pleasant to live with such people who are so very precise, and who adhere too rigidly to the rule, "A place for everything, and everything in its place." People of this class are such fidgets as to object to a thing being removed from the place in which it is usually kept even for its legitimate use: a house-wife of this kind will keep a copper kettle to clean and to scour, and to hang up, but will never allow it to be put on the fire for the very purpose the thing was intended for.</p>

Conclusion.—In conclusion, *teach* that Order—

- (1) Requires THOUGHT TO ARRANGE AND PATIENCE TO EXECUTE.
It does not tear a piece of paper that ought to be cut, and then waste time in hunting up scissors to remedy the damage.
- (2) ALLOTS A TIME for every duty, so that nothing is OMITTED OR FORGOTTEN.
It does not permit of children coming to school without a pencil, because the pencil is always in its proper place.
- (3) Adopts a ROUTINE, and then INDUSTRY FOLLOWS.
If a time is set for home-lessons, they are not forgotten, but are well prepared, and the next morning's lessons are gone through well in consequence.
- (4) HATES all unprepossessing HIGGLEDY-PIGGLEDY habits.
Copy-books are not blotted, the writing all leans one way, and exercise-books look neat and inviting.

XVIII.—PAINSTAKING AND ACCURACY.

Introduction.—The dire results of carelessness (that is, not taking pains) and inaccuracy (that is, not being exact) may first be illustrated by some supposititious cases, as—

(1) Suppose a teacher wrote on the black-board that the class were to write a list of ten words one hundred times each, when only ten times each was intended ; count the class, and let them calculate how many words of extra labour would be entailed by this inaccuracy.

This multiplication of a fault may be further illustrated in various other ways; as in a stain going through every fold of a long and valuable piece of silk, or in the difference of range made by the elevation or the depression of the muzzle of a cannon by a few inches.

(2) Suppose a doctor goes into his surgery for a certain drug and takes hold of the wrong jar or phial, which is perhaps next the right one, but contains a deadly poison, and he administers this in mistake ; say, for instance, he mistakes morphia for powdered sugar !

(3) Imagine the fatal results of carelessness on the part of a civil engineer who miscalculates the strain which a bridge or viaduct will bear, or the disastrous mistake of the railway signalman who takes hold of the wrong handle and turns the wrong points.

After each case give a short series of questions to elicit that “taking care” or “taking pains” is necessary to insure “accuracy” or “exactitude” or “being exactly right.”

Afterwards let the children try to enumerate instances of applied accuracy, as—

- (1) In a Watch, which the minutest fault of construction will render worthless ;
- (2) In a Sewing-machine, which has similar delicacy of construction ;
- (3) In a Steam-hammer, which is a noble example of ponderosity combined with infinitesimal accuracy : it can be so manipulated as to strike a blow of many tons, or to merely chip an egg-shell.

MATTER.	METHOD.
<p>Definition. B. B. H.</p> <p>Painstaking is taking pains or taking care that all is done right or with Accuracy.</p> <p>(Accuracy, from Lat. <i>ad</i>, to, <i>cura</i>, care.)</p> <p>"No gains without pains."</p>	<p>Having clearly shown by illustrations what Painstaking and Accuracy are, <i>get the terms defined</i> for the B. B. if the class be sufficiently advanced to <i>read</i> the Definition; if not, let a junior class <i>repeat</i> the Definition <i>simultaneously</i> several times, till its meaning is grasped.</p> <p>In <i>deriving</i>, it will be plain that Painstaking is a compound of TWO SIMPLE WORDS; in deriving Accuracy from its Latin root, it may be said that it means "TO CARE" SO MUCH about anything we do as to compel us to do it exactly right.</p> <p><i>Lead</i> the class to see the proper SEQUENCE of the two ideas—Painstaking coming first, and Accuracy following as a RESULT:</p> <p>(1) Painstaking = taking pains, pains being equivalent to labour or CONSCIENTIOUS EXERTION; then follows</p> <p>(2) Accuracy, for everything having been so carefully done MISTAKES ARE AVOIDED, and, if not, we have AT LEAST done to the BEST of our ability, actuated by the motto that</p> <p>"What is worth doing at all is worth doing well."</p> <p>This proverb, if well handled by the teacher, will also <i>demonstrate</i> the SEQUENCE of the two ideas.</p>
<p>Accuracy—</p> <p>(1) In observation.</p> <p>(2) In speech.</p>	<p>(1) There is a capital and well-known story of the "Dervise and the Camel" which <i>illustrates</i> the powers of observation well used. This may be <i>related</i> with advantage. (ROYAL READER No. IV., p. 63.)</p> <p><i>Proceed to say</i> that every one is NOT EXPECTED to be as CLEVER as the Dervise, but that children are expected—</p> <ul style="list-style-type: none"> (a) To use their EYES AND EARS; (b) To REFRAIN from GUESSING and all guess-work; (c) To observe how certain EFFECTS invariably follow certain CAUSES. <p><i>Mention</i> how SCIENCES have been built up from this ACCURACY OF OBSERVATION.</p> <p>(For EXAGGERATION and RESERVATION of statement see the lessons on "Candour" and "Truthfulness.")</p>

MATTER.	METHOD.
(3) In details in the transaction of affairs. "Never despise the day of small things."	<p>Without intrenching too far upon this class of INACCURACIES, <i>show</i> that errors THROUGH MERE CARELESSNESS would sometimes be DISASTROUS</p> <ul style="list-style-type: none"> (a) In Commanders—<i>illustrate</i> by the fatal blunder at Balaclava; (b) In Statesmen and Public Speakers; (c) In Teachers and Professors; (d) In Legal Witnesses. <p>To prove how LITTLE accuracy of speech is CULTIVATED, let the class TRY TO DEFINE some common object, as a chair. Now as a definition should be a "description of the essentials," it may easily be shown, from the attempted definition on the part of the scholars—(the proffered definition may perhaps have been "a thing to sit upon")—that such a description would embrace a sofa, a bench, or a stool equally well.</p> <p><i>Arrive</i> at the fact that FEW can DEFINE ACCURATELY, and that lucidity of expression is not a very common acquirement.</p> <p>(3) <i>In dealing</i> with the motto, insist that all Accuracy depends upon a painstaking ATTENTION TO DETAILS.</p> <p><i>Mention</i> that in great TRIALS every word uttered by a witness is considered so important that it is taken down by a SHORTHAND writer for future reference.</p> <p><i>Illustrations</i>—</p> <ul style="list-style-type: none"> (a) Charles James Fox, when Secretary of State, was told that his writing was bad. He was so piqued that he went to a writing school and wrote copies like a boy till his handwriting had improved. It was by this habit of neglecting no detail that he made his reputation. (b) Michael Angelo was one day explaining to a visitor at his studio what he had been doing to a statue since a previous visit. "I have retouched this part, polished that, softened this feature, brought out that muscle, given some expression to this lip, and more energy to that limb." "But these are trifles," remarked the visitor. "It may be so," said the sculptor; "but recollect that trifles make perfection, and perfection is no trifle." (c) Wellington in India specified the exact speed at which the bullocks were to be driven,

MATTER.	METHOD.
	<p>and in Spain he directed the precise way in which soldiers were to cook certain provisions, and ever by his careful attention to details he insured efficiency.</p> <p><i>From illustrations (a) and (c) BEAR OUT</i> the statement that "the painstaking become the rulers of the world," and remark that Napoleon always paid minute attention to details. <i>Sum up</i> the WHOLE GIST of the matter by again quoting the last sentence of (b). For advanced classes quote Archbishop Whately :—</p> <p>"The proverb has it, 'A straw best shows how the wind blows;' and the most ordinary and unimportant actions of a man's life will often show more of his natural character and his habits than more important actions, which are done deliberately, and sometimes against his natural inclinations."</p> <p>(See lesson on "Punctuality" for being particular in regard to time, and the lesson on "Order" for tidiness.)</p>
Carelessness and In-accuracy (1) Sometimes arise from lack of preparation.	<p>(1) <i>Impress</i>—</p> <p>(a) That in any undertaking Preparation is an IMPORTANT FACTOR in arriving at Accuracy.</p> <p>(b) That this Preparation is EQUIVALENT to Painstaking.</p> <p><i>Quote</i> David Avallon, a Huguenot preacher of some eminence, who was famous for the great care with which he studied and composed his sermons. He said :—</p> <p>"A man who had to appear in public, and took no pains in preparation, could not commit a greater breach if he appeared in his night-cap and dressing-gown."</p> <p>A good <i>exercise</i> may be formed by gathering the RESULTS of CARELESSNESS in each of the following cases :—</p> <p>(a) A STATESMAN, if too careless to prepare his FACTS, may adduce WRONG ARGUMENTS.</p> <p>(b) A TEACHER, if too careless to prepare his LESSON, may give BAD INSTRUCTION.</p> <p>(c) A SCHOLAR, if too careless to prepare his HOME WORK, may do his NEXT DAY's work badly.</p>

MATTER.	METHOD.
(2) Injure character.	<p>(d) A PUBLIC SPEAKER, if too careless to prepare his MATTER, may NOT CARRY the CONVICTION he intended.</p> <p>(e) A newspaper EDITOR, if too careless to prepare his ARTICLE, may MISLEAD the public and MISDIRECT public opinion.</p> <p>Lord Macaulay's letter respecting Miss Lucy Aikin's "Life of Addison" will serve as a good illustration. Her blunders were so serious and so numerous as to have ruined her book if Macaulay's criticism had not been in time to save it.</p> <p>(2) It may be laid down as an axiom that errors will SURELY be DETECTED sooner or later; therefore LOSS OF REPUTATION may be demonstrated from the previous division.</p> <p><i>Offer for consideration the following contrast:—</i></p> <p>(a) The True Worker—marked by SEDULOUS ATTENTION and painstaking industry.</p> <p>(b) The Untrustworthy Worker—INATTENTIVE and careless of everything but getting to the END.</p> <p>Impatience, Hurry, and Haste may also be shown as CHARACTERISTICS of the Untrustworthy.</p> <p>Therefore Carelessness and Inaccuracy injure character, just as Carefulness and Accuracy are MARKS OF GOOD TRAINING.</p> <p>(3) To advanced classes <i>give</i> the Latin proverb "Festina lente," "Hasten slowly." <i>Explain</i> this; and also Lord Bacon's saying, "Stay a little, that we may make an end the sooner."</p> <p><i>Illustrate</i> how the careless and inaccurate worker gives more trouble to himself and to others by his negligence. For instance, the scholar who has most errors in dictation gives most trouble to the teacher who has to detect the mistakes, and more trouble to himself in correcting them; whereas, if he had been more attentive to the previous preparation, or if he had "stayed a little," he would the "sooner have made an end."</p> <p>Some EVIL RESULTS may be gathered by reverting to the previous exercise, as—</p> <p>(a) The INJURIOUS LAWS framed by the careless statesman.</p> <p>(b) The WRONG IMPRESSIONS conveyed by the careless teacher.</p>
(3) Result in evil.	

MATTER.	METHOD.
	<p>(c) The DISTASTE FOR SCHOOL acquired by the careless scholar.</p> <p>(d) The INJURY done to a GOOD CAUSE by a bad advocate.</p> <p>(e) The wrong and INJUSTICE done by MIS-DIRECTED PUBLIC OPINION.</p> <p>A teacher of any resource may <i>deal</i> with OTHER EVILS ; for example—</p> <p>(a) Exaggeration,</p> <p>(b) Annoyance, } arising from Carelessness ;</p> <p>(c) Trouble,</p> <p>(d) Vexation,</p> <p>and</p> <p>(a) Financial bankruptcy, } caused by</p> <p>(b) Moral bankruptcy, } Inaccuracy.</p>

Conclusion.

- (1) *Impress* as deeply as possible the axiom that “a LITTLE DONE WELL is better than a lot done badly.” Give instances from school work.
- (2) *Entreat* the children to TAKE PAINS and to ARRIVE at ACCURACY by doing a thing “over and over again.” *Illustrations*—
 - (a) Lord Bacon wrote his Great Work twelve times, once every year for twelve years.
 - (b) Pope said that if he could not be the greatest poet he could be the most accurate, and he always took infinite pains to polish up his compositions.
 - (c) Virgil spent eleven years writing, re-writing, and polishing the “Æneid,” and then on his death-bed wished it to be cast into the flames, because he thought sufficient pains had not been bestowed upon it even then.
 - (d) In the second edition of Johnson’s “Rasselas” there are no fewer than 3,000 alterations.
- (3) Following this good example of literary men, SCHOLARS can be painstaking and accurate
 - (a) In their copy-books—no RE-COPYING & MISTAKE all down a PAGE ;

- (b) In their sums, or **ONE WRONG FIGURE** at the beginning will make the answer at the end very much wrong;
- (c) In their **DICTION EXERCISE**, by proper attention in the **PREPARATORY LESSON**.

(4) The teacher should always *discourage APPROXIMATE work* where **EXACTITUDE** is really **NECESSARY** and important. *Announce* to the class in firm language that **GUESS-WORK** will in future be strongly **OBJECTED TO**.

Illustrate the superiority of exactness over guessing by the fact that men-cooks generally excel women-cooks, because they are so careful to weigh and measure all the ingredients of the food they prepare, instead of guessing pinches of this and handfuls of the other.

XIX.—CONTENTMENT.

Introduction.—Read or relate the fable of “The Discontented Pendulum,” if available; or narrate with embellishments the story of “Robinet; or, How to Make the Best of It,” of which the following is an outline sketch:—

Robinet, a French peasant, was returning home from work with a basket containing his supper, which consisted of a piece of kid's flesh to stew, a bag of meal to thicken the stew, an onion to slice in it, pepper and salt to season it, and a piece of barley-bread to finish the repast.

As he was jogging merrily along, a squirrel in a tree attracted his attention, and thinking a nest of young squirrels would be a fine present for his young master, he climbed the tree to get it. When half-way up he saw a dog stealing his meat; but as he could not catch the thief, he consoled himself with, “Well, I must be content with soup-meagre, and no bad thing either.”

Presently, while stopping to converse with a friend, he set down his basket, and a tame raven that lived in the vicinity stole his meal. But again he cheerfully remarked, “Well, my soup will be thinner, but I will boil my bread in it.”

Farther on, while gallantly supporting a young woman across a plank that spanned a stream, a cry of alarm from her caused him to drop his basket into the water, where pepper and salt, of

course, disappeared. Still he was content, and said to himself, "Well, I must sup on roasted onion and barley-bread. Last night I had the bread alone."

And he trudged on, singing as before.

MATTER.	METHOD.
<p>Definition. B. B. H.</p> <div style="border: 1px solid black; padding: 5px;"> <p>Contentment is the feeling of being satisfied with one's present condition.</p> <p><i>Or,</i></p> <p>Contentment is being satisfied.</p> </div>	<p>From the Introduction <i>work for</i> the word "SATISFIED," and hence educe the Definition.</p> <p><i>Remark</i> on the "PRESENT" CONDITION, and connect it with the anecdote. <i>Illustration</i> :—A seasonable answer was given by the minister Cyneas to the ambitious Pyrrhus, King of Epirus, when that great conqueror began to speak of his designs (B.C. 280). "Well," said Cyneas, "when thou hast vanquished the Romans, what wilt thou then do?" "I will then," said Pyrrhus, "sail over to Sicily." "And what wilt thou do when that is won?" "Then will we subdue Africa." "Well, when that is effected, what wilt thou then do?" asked Cyneas. "Why, then," said Pyrrhus, "we will sit down and spend the rest of our time merrily and contentedly." "And what hinders thee," said Cyneas, "that without all this labour and peril thou canst not now do so beforehand?"</p> <p>Show that Contentment is a GRATEFUL SENSE OF PRESENT ADVANTAGES, and a disposition to BEAR with patience and resignation THE EVILS that may be ALLOTTED TO US.</p> <p><i>Explain</i> that it is being SATISFIED</p> <p>(a) with what we HAVE, and</p> <p>(b) with what is DONE FOR US;</p> <p>and <i>remind</i> the children that if we consider how LITTLE we DESERVE, we should be CONTENT with what we really ENJOY.</p>
<p>The Blessings of Contentment.</p> <p>(1) "Contentment is great gain." "A contented mind is a continual feast."</p>	<p>(1) <i>Explain</i> the word "gain" in its VARIED SENSE OF ALL THE ADVANTAGES Contentment supplies the place of — choice FOOD (as in "Robinet"), fine CLOTHES, great WEALTH, etc.</p> <p><i>Refer</i> to Pyrrhus, who could ONLY BE "CONTENT" when all the brilliant conquests he spoke of were actually ACHIEVED: IF CONTENT BEFOREHAND, he gained AS MUCH as his VICTORIES COULD GIVE him.</p>

MATTER.	METHOD.
<p>(2) "My crown is in my heart, not on my head; Not decked with diamonds and Indian stones, Nor to be seen: my crown is called Content; A crown it is that seldom kings enjoy."</p> <p style="text-align: right;"><i>Shakespeare.</i></p> <p>(3) "He who is content with his lot is above the reverses of fortune." "No change of Fortune's calms Can cast my comforts down; When Fortune smiles, I smile to think How quickly she will frown."</p> <p style="text-align: right;"><i>Southwell.</i></p>	<p>(2) <i>Explain the BEAUTY of this FIGURE of speech; and mention that the idea has been CARRIED FURTHER by another writer, Heywood, who says, "Content's a kingdom, and I wear the crown." As Content makes a man KINGLY, the frequent poetical ascription of the word "crown" to the idea of Content may be commented upon—</i></p> <p style="padding-left: 40px;"><i>"Obscured life sits down a type of bliss; A mind content both crown and kingdom is."</i></p> <p style="text-align: right;"><i>Greene.</i></p> <p><i>Illustrate the last line of the quotation from Shakespeare by Alexander the Great, who sat down and wept that he had no more worlds to conquer! even as discontented children cry for something as unobtainable as the moon.</i></p> <p>(3) <i>Say it may be supposed that a person may be well content with a mere COMPETENCY and yet may OBJECT TO LOSING it; and, in fact, that Discontent would SET IN at such a point. Now argue that this is NOT TRUE CONTENT, for true Contentment depends NOT on WHAT WE HAVE. "A tub was large enough for Diogenes; a world was too little for Alexander."—Cotton. Illustrate by the anecdote of a famous statesman who went to bribe a man; but he found that man, although influential and fairly well-off, in mean surroundings and faring very meagrely, and the statesman saw at a glance that the man was too contented to be tempted by a bribe. (See lesson on "Self-Respect.")</i></p>
<p>Erroneous Conceptions of Contentment.</p> <p>(1) Unconcern and Indifference as to future welfare.</p>	<p>(1) <i>Insist that Unconcern and Indifference SPRING FROM INDOLENCE, or perhaps from Selfishness, and certainly not from Contentment.</i></p> <p><i>Teach that it is our DUTY TO IMPROVE our condition by all legitimate means, and that though we should ACQUIESCE in our PRESENT CIRCUMSTANCES, we should MAKE THE BEST of them with a laudable ambition to "get on in the world."</i></p> <p><i>Inveigh against FATALISM, or "Whatever is to be will be;" and impress that it is to the INEVITABLE ONLY that we should SUCUMB, and then with GOOD GRACE.</i></p>

MATTER.	METHOD.
<p>(2) A disposition to "let well alone."</p> <p>"When workmen strive to do better than well, They do confound their skill in covetousness."</p> <p><i>King John, Act iv., Sc. 2.</i></p>	<p>(2) As was shown, PROPER MEANS (that is, those which injure no one else) may be employed "to better" one's self; and state that it is as much our DUTY TO SEIZE a favourable OPPORTUNITY as it is better to</p> <p style="padding-left: 40px;">"Bear those ills we have, Than fly to others that we know not of."—<i>Hamlet</i>.</p>
<p>Discontent begets</p> <p>(1) Murmuring and repinings.</p>	<p>(1) Illustrate by "Discontent Cured."—"All human situations have their inconveniences. We feel those that we find in the present, and we neither feel nor see those that exist in another. Hence we often make troublesome changes without amendment, and frequently for the worse. In my youth I was a passenger in a little sloop descending the river Delaware. There being no wind, we were obliged, when the tide was spent, to cast anchor and wait for the next. The heat of the sun on the vessel was excessive, the company strangers to me and not very agreeable. Near the river-side I saw what I took to be a pleasant green meadow, in the middle of which was a large shady tree, where, it struck my fancy, I could sit and read and pass the time agreeably until the tide turned. I therefore prevailed on the captain to put me ashore. Being landed I found the greatest part of my meadow was really a marsh, in crossing which, to come to my tree, I was up to my knees in mire; and I had not placed myself under its shade five minutes before mosquitoes in swarms found me out, attacked my legs, hands, and face, and made my reading and my rest impossible, so that I returned to the beach and called for the boat to come and take me on board again, where I was obliged to bear the heat I had striven to quit, and also the laugh of the company. Similar cases in the affairs of life have since frequently fallen under my observation."—<i>Franklin</i>.</p> <p>Show how insidious GRUMBLING GROWS to something worse and something active,—open REBELLION BEGINS in the treasonable MURMURINGS of the malcontent,—and hold up to emulation Crabbe's "Noble Peasant, Isaac Ashford," who</p> <p style="padding-left: 40px;">"In times severe, when many a sturdy swain Felt it his pride, his comfort, to complain, Isaac their wants would soothe, his own would hide, And feel in that his comfort and his pride."</p>

MATTER.	METHOD.
(2) Envy.	<p><i>Regret</i> the saying that it is an "Englishman's prerogative to grumble."</p> <p>(2) <i>Compare</i> Envy to a "gnawing canker" that ATTACKS not only the POOR but the GREAT, as even Richelieu in his zenith envied Balzac his literary fame, and offered Heinsius 1,000 crowns to ridicule his work. He also wrote a play to rival Corneille's "Cid," and met with the failure his envy deserved.</p>
(3) Covetousness and Avarice.	<p>(3) <i>Connect</i> this with the previous division by Æsop's fable of "The Envious Man and the Covetous," to whom the gods promised whatever the first asked, and a double portion to the second. The Covetous therefore contrived to be the second, and the Envious also bore out his character by asking the "removal of one eye" to spite the other. Further <i>illustrate</i> by King Midas of Phrygia, who prayed to Dionysius that all he touched might turn to gold, but when his food changed into gold he implored the god to withdraw the favour; and so prove "Grasp all, lose all."</p>
(4) Lustful ambition.	<p>(4) Be careful to <i>impress</i> that ambition is only wrong when it is CARELESS OF THE CONSEQUENCES to others; and <i>illustrate</i> by Richard III., who "waded through slaughter to a throne," and whose victims may be <i>enumerated</i> by Senior Classes. (See list of Ghosts in Richard III., Act v., Scene 3.)</p> <p><i>Illustrate</i> the UNSATISFYING nature of conquest by Napoleon, who, after his defeat at Waterloo, continued for some hours in moody silence without food. None of his attendants ventured to address him, but at length some coffee was sent in by the hands of a little peasant lad. After waiting awhile the child, with frank simplicity, exclaimed, "Eat, sire; it will do you good." "Do you not belong to Gonesse?" asked Napoleon. "No, sire; I come from Pierrefito." "Where your parents have a cottage and some acres of land?" "Yes, sire." "This is happiness," was the emphatic comment of the modern Alexander.</p> <p><i>Illustrate</i> a MILDER form of this ambition by Cleopatra, whose soul was insatiable by her ordinary magnificence, and whose yearnings after extravagant display led her to dissolve pearls in vinegar for a costly and wasteful beverage.</p>

Conclusion.—*Sum up* the fact that Contentment is a **VIRTUE** which **BRINGS** the greatest amount of **HAPPINESS** and peace of mind, and *call attention* to the saying “Laugh, and grow fat,” and the general rule that “fat folks” are usually **CONTENTED IN THEIR MIND**, while **GRUMBLERS** are a **MISERV TO THEMSELVES AND ALL AROUND THEM**. *Point out* the **REMEDY** for those who complain of **INSUFFICIENT SCOPE** to do well here, who, instead of remaining useless **AT HOME**, might **DO GOOD** to themselves and to others by colonizing **NEW COUNTRIES**.

The delightful poem of Oliver Wendell Holmes on “Contentment” may be *read* with advantage.

XX.—UNSELFISHNESS AND SELF-DENIAL.

Introduction.—Relate the story of Sir Philip Sidney at the Battle of Zutphen—how, in the agony of his dying thirst, he passed on the cooling draught of water, which was offered to him, to a wounded soldier lying near, saying, “Thy needs are greater than mine.” Describe the scene briefly but graphically and by questioning elicit the title of the subject, which may possibly be rendered as “Good-nature.”

Then endeavour to get it defined.

MATTER.	METHOD.
<p>Definition. B. B. H.</p> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>Unselfishness is that good-natured feeling which prompts [makes] us to give way to the wants of others.</p> <p><i>Or,</i></p> <p>Unselfishness places the wants of others before our own wants.</p> </div>	<p><i>Demonstrate</i> that there MUST BE A NEED for this self-sacrifice, and that SOME ONE MUST BENEFIT by it, or it is objectless and unnecessary.</p> <p><i>Illustrate</i> this by showing that it would have been wrong for Sir Philip Sidney to have thrown away the water, although it might have been self-denial: so that Unselfishness is DIFFERENT FROM SELF-DENIAL in its object of serving some GOOD PURPOSE.</p> <p><i>Caution</i> against UNWORTHY OBJECTS and against ENCOURAGING IMPOSITION.</p>
<p>Characteristics of Self-denial or Unselfishness.</p> <p>It is—(1) Spontaneous.</p>	<p>(1) As the pure water rises from its source—</p>

MATTER.	METHOD.
(2) Free. (3) Lasting.	the spring—so Unselfishness rises from the true heart, because “it cannot help it.” (2) No REWARD is sought or thought of, NO PRAISE ever expected, NO ACKNOWLEDGMENT even listened for. (3) It is a STATE OF LIFE, and is NOT MOMENTARY. It is ever WAITING for an opportunity TO EXERCISE its power, like a reserve force on the field of battle, and on the first word of need it goes swiftly and eagerly into action.
The Exercise of Unselfishness. (1) Unselfishness may be exercised in the matter— 1. Of Food, 2. Of Clothing, 3. Of Goods, or money, but more frequently [often] in undertaking some duty or obligation for the relief of others.	(1) <i>Do not conceal</i> the DIFFICULTY OF PRACTISING Unselfishness, but <i>dilate</i> upon the NOBLE RESULTS of this self-mastery, and the greater GRATIFICATION experienced in WITNESSING IN OTHERS the enjoyment bought at ONE'S OWN EXPENSE. <i>Examples</i> of this Unselfishness in home life and school life will be readily <i>obtained</i> from the children. In <i>dealing</i> with them direct the children's EFFORTS in the PROPER CHANNEL. Then <i>show</i> the following difference and distinction :— Generosity and “Good-nature” are generally SPONTANEOUS in their efforts, but real Unselfishness is THOUGHTFUL AND CONSTANT. (2) (a) Unselfishness THINKS NO EVIL and attributes no bad motives, but plans means and methods for benefiting others. The RESULTS are seen in the varied ORGANIZATIONS for helping the poor, the sick, and the needy. (b) The real MOTIVE-POWER of Unselfishness is found in the HEART. It begins with feelings easily TOUCHED by others' troubles and difficulties, and it PROMPTS those thoughts and deeds that make up the UNSELFISH CAREER. (c) The OUTCOME is in action. <i>Insist</i> that a MERE FEELING IS WEAKENING to character UNLESS it leads to ACTION.
Examples of Unselfishness. (1) In fiction.	(1) Teach how WRITERS, even novelists, LOVE TO CREATE and to paint characters who form the

MATTER.	METHOD.
(2) In philanthropic movements.	embodiment of this noble trait, feeling SURE AMONG THE MASS OF THEIR READERS, selfish though they may be, TO WIN HUMAN SYMPATHY with, and, as it were, a far-off admiration for, this self-sacrificing characteristic. <i>Instance</i> Dickens's Little Nell ("Old Curiosity Shop"), who sacrificed home, pets, and loved companions, and endured hardship and privation, hunger and foot-weariness, and all to lure her beloved grandfather from the fascinations of his besetting sin, gambling. The character of the Schoolmaster in the same work, and of Thackeray's Colonel Newcome ("The Newcomes"), are also examples. Dickens's character of Quilp is the embodiment of Selfishness, and may serve as a <i>contrast</i> .
(3) In scientific research.	(2) There were Zachary Macaulay (father of Lord Macaulay) and Wilberforce, who considered the claims of the West Indian slaves before the dictates of selfishness, suffering loss of fortune and incurring heavy work; John Howard sacrificed years of his life to ameliorate the condition of prisoners, and personally inspected the prisons of nearly every European state, and afterwards turning his attention to the Lazarettos, contracted a disease which cost him his life; Florence Nightingale allowed the claims of our suffering soldiers in the Crimea to outweigh every consideration of ease, home, and comfort.
(4) In friendship.	(3) Livingstone buried himself in the heart of Africa, and died there, in the cause of science and civilization. There may be cited instances of the self-sacrifice of many other intrepid travellers, of chemists who have tested the properties of noxious gases, and of physicians who have given their lives for the love of their profession.
	(4) The mutual self-sacrifice displayed in the well-known tale of Damon and Pythias will form a capital <i>illustration</i> . The conduct of Outram towards Havelock is quoted in the Lesson on "Courtesy."

Conclusion.—Several great PRACTICAL LESSONS can be taught—nameiy,

(1) That we have to FIGHT SELF. Warn the children that the

GREAT MOTIVE in this world seems to be Self—Self first, Self last, Self always—and that an honest and resolute determination to overcome Self is requisite to acquire this noble trait, and that it is indeed a great victory to OBTAIN THE MASTERY over one's own appetites and desires.

- (2) That "IT IS MORE BLESSED TO GIVE THAN TO RECEIVE ;" and that when Unselfishness is cultivated, the PLEASURE OF IT GROWS UPON ONE ; and that with an unflinching regard for DUTY, Unselfishness UNITES to form the TWO NOBLEST ELEMENTS of character.
- (3) That the MOTTO OF SELF-DENIAL, "Do unto others as you would that others should do unto you," has, from its all-absorbing importance, been called the GOLDEN RULE.
- (4) *Repeat* Wordsworth's couplet,—

"Give unto me, made lowly wise,
The Spirit of Self-sacrifice,"

and after *dilating* upon the deep meaning of the two words "lowly" and "wise," let the *class repeat* the quotation *simultaneously*.

Advanced classes *may be made to comprehend* the meaning and appreciate the beauty of Tennyson's lines,—

"Love took up the Harp of Life, smote on all its strings with might,
Touched the chord of Self, that, trembling, passed in music out of sight."

Show that Love (for others) will not dwell upon the chord of Self, but that SELF and SELF-INTEREST instantly VANISH UNDER THE INFLUENCE OF LOVE.

XXI.—BENEVOLENCE, OR HUMANITY.

Introduction.—Inquire of the children who of them have seen or heard of an Asylum, a Hospital, a "Refuge," a "Home," or any other charitable institution ; what these places are for, and for what class of people their benefits are in-

tended. Then ask how these places are supported; and thus show how Benevolence is commonly exercised.

The necessity for Charity is demonstrable by the fact that "the poor we have always with us," and that there always exists human Distress to alleviate, and therefore an active response to the claims of Humanity is perpetually demanded of us.

The children may be further taught that as Human Life is always liable to accidents and calamities, we, as civilized beings living in a community for mutual benefits, should simply be monsters did we not respond to those calls of Humanity which strong public sentiment has in the course of ages developed into an obligation on the one hand and a rightful claim on the other. Clothe these ideas in suitable language.

Senior classes, who learn History, may have a few questions on the relief administered by the Monasteries before their suppression in 1536, and the consequent growth of the Poor Laws which superseded that older system.

MATTER.	METHOD.
<p>Definition. B. B. H.</p> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>Benevolence is a willingness to do good. Charity is helping those who need it as far as lies in our power, and where we think it deserving.</p> </div> <p>(Benevolence is derived from Lat. <i>bene</i>, well; <i>volens</i>, willing or wishing.)</p>	<p>Having <i>educed</i> the Definition, treat it with particular emphasis on the fact that Charity is the active principle, and that the "willingness" to do good must have this PRACTICAL OUTCOME, or it is worthless. <i>Illustrate</i> by the Quaker who saw a crowd gathered round an unfortunate man who had met with an accident in the street: the Quaker hearing many expressions of pity from the bystanders, but seeing no substantial benefit accruing to the object of their sympathy, quietly said, "Well, friends, I am sorry for the man half a crown; how much are you sorry?" and suiting the action to the word he presented that coin to the man. Proceed by <i>fully explaining</i> this close CONNECTION between Benevolence, Charity, and Almsgiving.</p> <p>In <i>dealing</i> with the WORD CHARITY, senior classes may have its other and earlier meaning—namely, "universal love"—alluded to, and our PRESENT RESTRICTED MEANING of "Almsgiving" or "Liberality" may be thus shown to be only an OUTCOME of this "love;" <i>inform</i> them that the word is used in the sense of "love" when in</p>

MATTER.	METHOD.
	<p>the connection of "Faith, Hope, and Charity." <i>Contrast and distinguish</i> the two meanings in the following phrases involving this word "Charity":—</p> <p><i>The idea of Benevolence.</i> <i>The idea of Love.</i></p> <p>(a) "A charitable act." (a) "A charitable construction."</p> <p>(b) "Cold Charity." (b) "Be thy intents wicked or charitable" (<i>Hamlet</i>).</p> <p>(c) "In Faith and Hope the world will disagree, But all mankind's concern is Charity" (<i>Pope</i>).</p>
<p>The Exercise of Benevolence.</p> <p>Benevolence exercises itself—</p> <p>(1) In Private beneficence.</p> <p>"He hath a tear for pity, and a hand Open as day for melting charity."</p> <p><i>Henry IV., Act iv. Sc. 4.</i></p> <p>(2) In supporting charitable institutions.</p>	<p><i>Premise</i> that Benevolence is PROMPTED by true SYMPATHY; then</p> <p>(1) <i>Expiate</i> on the ELEVATING NATURE of Benevolence judiciously exercised, the HEART IN ITS FULNESS bestowing with gratitude on the less favoured. For a picture of Benevolence nobly EXERCISED FROM A FRUGAL STORE, quote the description of the Village Preacher in Goldsmith's "Deserted Village,"—</p> <p style="padding-left: 40px;">"A man he was to all the country dear, And passing rich on forty pounds a year,"</p> <p>whose "pity gave, ere Charity began": the whole <i>passage read and explained</i> by the teacher will be both interesting and to the point.</p> <p>Goldsmith himself (the Village Preacher, too, was really his own father) may be quoted over and over again for his charitable deeds. If he heard a woman singing in the street at night he would jump up and go to her relief, and then come back and seat himself to the work in hand, perhaps work necessary to keep the wolf from his own door.</p> <p>(2) Let the <i>class enumerate</i> all the Infirmaries, Medical Dispensaries, Cottage Hospitals, Convalescent Homes, etc., in the neighbourhood. <i>Explain</i> how they are supported by VOLUNTARY CONTRIBUTIONS; obtain from the <i>class</i> the great</p>

MATTER.	METHOD.
	<p>amount of GOOD THEY DO; and <i>explain</i> how subscribers have tickets for distribution, but that urgent cases (in the matter of hospitals) are taken in without any such admission ticket. So by <i>dwelling</i> upon the blessings wrought by such institutions PREFER THEIR CLAIM for public support.</p> <p><i>Claim</i> that these institutions should be our PROUDEST BOAST, as they are the greatest monuments of our civilization. Rome and other empires had great armies and won great victories, but we find there were no asylums of relief in those days scattered throughout their lands; while with us—</p> <p style="padding-left: 40px;">“The charities that soothe, and heal, and bless, Are scattered at the feet of Man, like flowers.”</p> <p style="text-align: right;"><i>Wordsworth.</i></p> <p>(3) In contributing to other societies whose objects are humane or beneficial without being “charitable.”</p> <p>(a) Of those in PERIL from WATER ; (b) Of DUMB ANIMALS ; (c) Of UNCIVILIZED MAN, etc., etc.</p> <p>Let the children <i>enumerate</i> some of these societies, if possible; as, the Lifeboat and Royal Humane Societies, the Society for Preventing Cruelty to Animals, and the Aborigines Protection Society. <i>Treat</i> this division of the Lesson like the previous one.</p> <p>(4) <i>Illustrate</i> by George Peabody, who gave half a million to ameliorate the condition of the poor of London by erecting suitable houses to let at low rents; by Josiah Mason of Birmingham, who erected a large Orphanage, and a College for popularizing science; by the London Mansion House Funds, where thousands of pounds are raised for every conceivable object at home and abroad that arrests the sympathy of the British public. It might be well to <i>familiarize</i> children with the NAMES AND DEEDS of some of the most prominent BENEFACTORS besides those already mentioned—as the Tangyes of Birmingham, Bass of Derby, C. H. Spurgeon of Stockwell, Crossley of Halifax; and in fact all LOCAL benefactors should have their BENEFACtIONS DULY RECOGNIZED.</p>
(4) In devising and executing philanthropic plans.	

MATTER.	METHOD.
Unworthy Conceptions of Charity.	
(1) Ostentatious Charity.	(1) <i>Speak strongly</i> against this giving for the SAKE OF DISPLAY, or of OUTDOING one's neighbour. <i>Expose</i> the mean spirit that refuses to give unless a PUBLISHED SUBSCRIPTION LIST will trumpet the amount abroad: such BIDDING for notoriety or for advertisement has not been unknown to RUIN MEN with MORE PRIDE THAN WEALTH; and with them indeed "Charity should begin at home."
(2) Indiscriminate Charity.	(2) <i>Demonstrate</i> how this is one of the WORST ABUSES, as it INJURES THE CAUSE by encouraging idleness and imposition, for which REAL DISTRESS is afterwards MADE TO SUFFER—the detection of impositions so encouraged AFFORDING the hard-hearted a CYNICAL EXCUSE for withholding relief. The system of a CHARITY ORGANIZATION SOCIETY OBLIVIATES this difficulty; but warn that care is sometimes needed in CASES of pressing URGENCY, or this system FAILS.
(3) Spasmodic Generosity (as a salve to conscience).	(3) Although "Charity covereth a multitude of sins," it is NOT the outcome of MAWKISH SENTIMENTALITY, but a SPIRIT of life, REGULARLY WORKING, and not startling us with sudden acts of goodness. <i>Illustrate</i> by the "Village Preacher" and the Jewish plan of systematically giving tithes or tenths. So <i>infer</i> that acts of beneficence require,— (a) Forethought TO PLAN; (b) Steadiness of purpose TO CARRY OUT; (c) But can NEVER serve to PALLIATE A FAULT.
(4) Alms given grudgingly. "The cold charities of man to man."—Crabbe.	(4) To the same reasons as No. 1 may this be attributed,—namely, TO KEEP UP APPEARANCE, to maintain an air of respectability, and not to seem different from one's NEIGHBOUR. Of course, as the PROPER MOTIVE IS ABSENT, the SMALLEST DONATION possible is given.

Conclusion.—*Inculcate* that if WE CANNOT all be benevolent in the SAME DEGREE, as a Peabody or a Mason, WE AT LEAST CAN—

(1) Give our mites—insist that we should do so—but our gift NEED NOT BE A MITE if we can afford more.

(2) Remember that there is **NO MERIT** in giving **UNLESS WE FEEL THE LOSS** of what we give, for the merit is **MEASURED** by the **SACRIFICE** it entails.

(3) Further remember **THAT THIS CONSIDERATION NEED NOT DEBAR** us from giving

(a) What we can **SPARE** ;

(b) What is **USELESS** to us, but of great **USE** to others : only we must **NOT MAKE A MERIT** of it.

(4) **MEASURE THE GOOD** a gift does by the **NEED** of the recipient.

“A friend in need is a friend indeed.” *Illustration*: Nicholas Hill, in the service of Edward Vere, Earl of Oxford, in 1689 was travelling in Germany, when he was accosted by a beggar, who asked a penny. “What dost say if I give thee ten pounds?” “Ten pounds! why, that would make a man of me.” Hill gave it, and entered in his book, “To making a man, £10,” which so pleased the Earl that he was well content to allow it.

(5) All **TAKE ADVANTAGE** of Hospital Saturday or Hospital Sunday **COLLECTIONS**, which are so well and regularly conducted in most large towns : we should **CONSIDER IT OUR PRIVILEGE** to do so.

XXII.—GRATITUDE.

Introduction.—The relation of the well-known story of “Androcles and the Lion” (ROYAL READER No. IV., p. 88) may serve to introduce the subject. Or, as most children are fond of a fairy tale, and if the following does not require too much explanation, Ingratitude may be well illustrated by this abridgment of Mr. Robert Browning’s poem, “The Pied Piper of Hamelin,” a legend of Brunswick, where—

<p>“ Almost five hundred years ago, To see the townsfolk suffer so From vermin, was a pity. Rats! They fought the dogs, and killed the cats,... Made nests inside men’s Sunday hats....</p>	<p>At last the people in a body To the Town Hall came flocking: ‘ ‘Tis clear,’ cried they, ‘our mayor’s a noddy.’... At this the mayor and corporation Quaked with a mighty consterna- tion. An hour they sate in council;</p>
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At length...what should hap
 At the chamber door but a gentle
 tap?...
 'Come in!' the mayor cried, looking
 bigger;
 And in did come the strangest
 figure!
 His queer long coat, from heel to
 head,
 Was half of yellow and half of red;
 And he himself was tall and thin,
 With...light, loose hair, yet swarthy
 skin;...
 There was no guessing his kith and
 kin....
 He advanced to the council table,
 And 'Please your honours,' said he,
 'I'm able,
 By means of a secret charin, to draw
 All creatures...after me as you never
 saw!...
 The mole, and toad, and newt, and
 viper;
 And people call me the Pied Piper.'
 (And here they noticed round his
 neck
 A scarf of red and yellow stripe,
 To match with his coat of the self-
 same check.)...
 'Yet,' said he, 'poor piper as I am,
 In Tartary I freed the Cham,
 Last June, from his huge swarms
 of gnats;
 I eased in Asia the Nizam
 Of a monstrous brood of vampire
 bats:...
 If I can rid your town of rats,
 Will you give me a thousand guil-
 ders?'
 'One? fifty thousand!' was the ex-
 claimation
 Of the astonished mayor and corpo-
 ration.
 Into the street the piper stepped,...
 As if he knew what magic slept
 In his quiet pipe...
 And ere three shrill notes the pipe
 uttered,
 You heard as if an army muttered;...
 And the grumbling grew to a mighty
 rumbling;
 And out of the houses the rats came
 tumbling....
 From street to street he piped, ad-
 vancing,
 And step for step they followed,
 dancing,
 Until they came to the River We-
 ser,
 Wherein all plunged and per-
 ished....
 You should have heard the Hamelin
 people
 Ringing the bells till they rocked the
 steeple!
 'Go,' cried the mayor... 'Consult
 with carpenters and builders.'...
 When suddenly up the face
 Of the piper perked in the market-
 place,
 With a 'First, if you please, my
 thousand guilders!'
 A thousand guilders! The mayor
 looked blue;
 So did the corporation too....
 'As for the guilders, what we spoke
 Of them, as you very well know, was
 in joke,'...
 The piper's face fell, and he cried,
 'No trifling! I can't wait....
 And folks who put me in a pas-
 sion
 May find me pipe to another fash-
 ion....
 Once more he stepped into the
 street,...
 And ere he blew three notes...
 (Soft notes as yet musician's cun-
 ning
 Never gave the enraptured air)...
 Small feet were pattering,—wooden
 shoes clattering,
 Little hands clapping,—and little
 tongues chattering,...
 Out came the children running!
 All the little boys and girls,
 With rosy cheeks and flaxen
 curls,...

Tripping and skipping, ran merrily after
 The wonderful music, with shouting and laughter.
 The mayor was dumb, and the council stood
 As if they were changed into blocks of wood,—
 Unable to move a step, or cry
 To the children merrily skipping by....
 And the wretched council's bosoms beat,
 As the piper turned from the High Street,
 To where the Weser rolled its waters
 Right in the way of their sons and daughters!
 However, he turned from south to west
 And to Koppelberg Hill his steps addressed....
 'He never can cross that mighty top,...
 And we shall see our children stop!'

When, lo, as they reached the mountain's side,
 A wondrous portal opened wide,
 As if a cavern was suddenly hollowed;
 And the piper advanced and the children followed;
 And when all were in to the very last,
 The door in the mountain side shut fast!...
 Alas, alas for Hamelin!...
 The mayor sent east, west, north, and south,
 To offer the piper by word of mouth,
 Silver and gold to his heart's content,
 If he'd only return the way he went,
 And bring the children all behind him.
 But they saw it was a lost endeavour,
 For piper and dancers were gone for ever!"

MATTER.	METHOD.
<p>Definition. B. B. H.</p> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>Gratitude is thankfulness.</p> </div> <p style="margin-top: 20px;"><i>Or,</i></p> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>Gratitude is a thankful appreciation of favours bestowed, shown by an effort to return them.</p> </div> <p>Gratitude is composed</p> <ol style="list-style-type: none"> (1) Of Joy, (2) Of Love, (3) Of Veneration. 	<p><i>Question for Definition, as, "How did the lion feel towards the slave?" Or, "How ought the Hamelin people to have felt towards the piper?" etc.</i></p> <p><i>Distinguish between "THANKS" and "GRATITUDE;" the one being a matter of WORDS, and the other really of DEEDS.</i></p> <p>Show the COMPOSITION of the feeling—its JOYFUL tendency, its kin to LOVE, and its approach to VENERATION, and how it could NOT EXIST WITH SULLENNESS, HATRED, or CONTEMPT; its lasting quality—ENDURING long in the breast of one who really feels</p> <p style="text-align: right;"><i>"His debt immense of endless gratitude."</i></p> <p>Cicero has called Gratitude the MOTHER OF VIRTUES, and reckoned it the most capital of all duties; he used the words "GRATEFUL" and "GOOD" as SYNONYMOUS terms inseparably united in the same character.</p>

MATTER.	METHOD.
The Calls for Gratitude.	
Gratitude is called forth	
(1) In the relations of ordinary life.	(1) <i>Inculcate</i> , and illustrate by the FREQUENCY of the use of the PHRASE, "Thank you," that a little thought will bring home to all the UNIVERSAL DEMANDS made upon them by Gratitude: let them enumerate.
(a) Children to parents.	(a) Refer for this to Lesson on "Obedience to Parents."
(b) Scholars to teachers.	(b) This will be readily illustrated by an average teacher from ORDINARY SCHOOL LIFE. Illustrate by the ingratitude of Aristotle to Plato. The disciple took advantage of his divine teacher when he was old and his memory was enfeebled, and rushing into his school one day engaged him in a disputation, which soon embarrassed him in the subtle traps of the logician. It was then Plato reproached him with, "He has kicked against us as a colt against his mother." Also by Nero's treatment of his tutor Seneca. (See Lesson on "Kindness.") Contrast this with the conduct of Xenophon, whose work, "Memorabilia," was undertaken simply to defend his dead master Socrates from unworthy imputations. (Socrates, too, once saved Xenophon's life.)
(c) Citizens to statesmen and philanthropists.	(c) Make reference to the local charities and public INSTITUTIONS, the gratuitous services of PUBLIC MEN, and the advantages accruing to Society from their efforts. Mention how Society admits the claim of Gratitude by invariably according "VOTES OF THANKS" for the most perfunctory duties.
(d) Between personal friends.	(d) Illustrate by Lord Bacon's ungrateful treatment of Essex, earning for himself the unenviable epitaph—
(2) For special benefits.	"The wisest, brightest, meanest of mankind." <i>Popæ.</i>
	(2) <i>Inculcate</i> the DUTY OF GRATITUDE if circumstances should arise when the bestowal of a great FAVOUR (great because of our NECESSITY) may DEMAND our heartfelt RECOGNITION: imagine such a case for the class. Illustrate by Friday and Robinson Crusoe.

MATTER.	METHOD.
Gratitude expresses itself—	
(1) In looks.	<p>(1) <i>Picture the grateful looks of the soldier to whom Sidney gave the glass of water at Zutphen. Illustrate by the expressive WAYS OF DUMB ANIMALS—as the acknowledging wag of a dog's tail, the neigh of recognition of a horse, and the grateful purring of a cat; but impress that though</i></p> <p style="text-align: center;"><i>"Thanks to men Of noble minds is honourable meed,"</i> <i>(Titus Andronicus)</i></p> <p>and though an expressive look is often an ample reward to a kind-hearted benefactor, that this fact does NOT RELEASE US FROM OUR OBLIGATIONS, which should find vent in (2) words and (3) in actions.</p>
(2) In words.	<p>(2) <i>Illustrate by the Gratitude of the Roman people to Cicero for discovering and putting down the Catiline Conspiracy, for which he became the hero of his State, and was styled the "Saviour of his country." Similarly the English people dubbed Lord Lawrence "Saviour of our Indian Empire" for the way in which he held the Punjab through the Indian Mutiny. Describe the interiors of such FANES as Westminster Abbey, where innumerable tablets and MONUMENTS give expression to the feelings of a GRATEFUL NATION towards great public benefactors. Quote an EPITAPH or inscription (for instance, that on Earl of Chatham) to show how those famous "in arms, in art, in song" are ENSHRINED IN THE HEARTS of the nation.</i></p>
(3) In deeds.	<p>(3) <i>Illustrate by the Gratitude of the Swedes to Gustavus Vasa, who rescued them from the tyranny of Denmark, and in return was created King of Sweden and the title made hereditary. Quote Cicero's argument (<i>De Amicitia</i>): "An aged man, busied in planting and grafting an apple-tree, was rudely interrupted by the question, 'Why do you plant trees who cannot hope to eat the fruit of them?' He replied, 'Some one planted trees for me before I was born, and I have eaten the fruit. I now plant for others, that the memorial of my Gratitude may exist when I am dead and gone.'</i></p> <p>From this the teacher can impress our DUTY TO POSTERITY in grateful RECOGNITION of the BLESSINGS we have derived FROM OUR ANCESTORS.</p>

MATTER.	METHOD.
<p>The Baseness of Ingratitude.</p> <p>Ingratitude—(1) Breeds such utter contempt as frequently to bring about its own punishment.</p> <p>(2) Is so unexpected as to be not unfrequently overwhelming in its incidence.</p>	<p>(1) <i>Show</i> how the Ingrate DIVORCES THE SYMPATHY of every witness. <i>Question</i> the class, “Were you really sorry for the Hamelin people?” etc.</p> <p><i>Illustrate</i> by the fable of the “Stag and the Vine.” A stag took refuge from the huntsmen in the foliage of a vine; but when he thought danger was over he ungratefully browsed upon the leaves that had sheltered him, the rustling of which discovered his hiding-place, and he was taken and killed.</p> <p>(2) <i>Illustrate</i> its CRUSHING EFFECT upon Cæsar by a brief allusion to his assassination by his friend Brutus, when—</p> <p>“Ingratitude more strong than traitors’ arms Quite vanquished him.”—<i>Julius Cæsar</i>.</p>

Conclusion.—*Recapitulate* (1) Definition; (2) THE MANY DEMANDS upon our Gratitude; (3) the manner in which it should EXPRESS ITSELF; and (4) the BASENESS of Ingratitude.

“Blow, blow, thou winter wind,
Thou art not so unkind
As man’s ingratitude.”—*As You Like It*.

Impress that if THE VERY ANIMALS are capable of this feeling of Gratitude (as was the lion in the story of Androcles), how much more INCUMBENT IT IS UPON HUMAN BEINGS with their greater blessings and superior advantages.

From the quotation *educe* that DREARINESS of character existing in the COLD BOSOM unmoved by Gratitude.

In times of TRIBULATION, even when things SEEM AT THEIR WORST, there are CAUSES FOR GRATITUDE; these will afford a capital exercise for the children to enumerate.

XXIII.—CHEERFULNESS.

Introduction.—Sketch the character of Mark Tapley (in Dickens’s “Martin Chuzzlewit”), who was an ostler at a country inn, and whose greatest ambition was to be cheerful—“jolly” he called it—under the most depressing circumstances. When

comfortably installed in a good situation, he would take no credit to himself for being "jolly" in it, but longed for an opportunity of exhibiting his admirable propensity under circumstances more trying; as, for instance, in the occupation of a grave-digger, an undertaker, a bailiff, or a jailer, where, in a closer contact with human misery, he "could come out strong." Well, at last he seizes the long-coveted opportunity of showing what a really splendid fellow he is. He purposely engages himself to a discontented and somewhat selfish master (who is so straitened that Mark secretly aids him with his own small savings), and together they emigrate to seek their fortunes in a desolate and swampy colony of America. In this pestilential spot, in a wretched log-hut, Mark cheerfully nurses his peevish and disappointed master through long and weary months of his fever and ague, never discouraged or complaining, always ready with a kind word, and ever wearing a cheery countenance, keeping up the spirits of his thankless master, till at last, stricken down himself by disease, he is then even more "jolly" than his convalescent master, and in the feeble tones of his sickly voice is actually the comforter in their lonely wretchedness. In the end the master at last recognizes the true worth of his humble companion; and then cheerfully holding up together, they get back to home and friends in safety. Now Mark's secret was this,—he always *would* discover some cause for "being jolly"; he would look on the bright side of things, and when matters were bad he would gleefully congratulate himself that they were no worse.

MATTER.	METHOD.
Definition. B. B. H.	<i>Obtain the Definition</i> from the rapidly-sketched Introduction, and <i>write it on B. B.</i> ANIMALS exhibit their pleasant moods in liveliness and friskiness,—the bird sings, the dog wags his tail, the lamb skips, and so on; so a CHEERFUL PERSON IS LIVELY in his manner without being UNDULY BOISTEROUS .
Cheerfulness is a worthy habit of wearing a pleasant countenance, and using hopeful words, in all circumstances. <i>Or,</i> Cheerfulness is liveliness, or good spirits.	

MATTER.	METHOD.
<p>"There is a silver lining to the darkest cloud."</p> <p>"The darkest hour is that before the dawn."</p>	<p>The proverbs to be <i>simultaneously learned</i>, and in <i>explaining</i> their meaning paint the GLOOMY aspect of a CLOUDY DAY, and the EXHILARATING influence of a SUNNY DAY, and then <i>employ the contrast as an illustration</i> of the TWO KINDS OF PEOPLE, the morose and the cheerful.</p>
<p>Phases of Cheerfulness.</p> <p>(1) A quiet and subdued but all-pervading Cheerfulness.</p> <p>(2) A noisy gaiety.</p>	<p>(1) An EVENNESS of temper is a great BLESSING in EVERY CONDITION of life.</p> <p>This is the true LASTING Cheerfulness, that meets all events bravely, and is NOT CAST DOWN even before the greatest difficulties. <i>Illustrate by the scenes about the bed-side of President Garfield</i>—his speaking kindly and cheerfully to all.</p> <p>(2) The VOLATILE FRENCHMAN is a specimen of this; yet here there is a TENDENCY of this kind of excitement to MERGE INTO PASSION. Similarly with MEN who have been DRINKING HEAVILY: their laugh is loud and frequent. This is ignorant merriment—they KNOW NOT WHY THEY ARE PLEASED: such merriment is VERY DIFFERENT from CHEERFULNESS, for it is soon FOLLOWED BY DEPRESSION, and perhaps DESPAIR.</p>
<p>(3) An indecent and indecorous mirth.</p>	<p>(3) <i>Teach</i> that there is a TIME FOR ALL THINGS, and in appreciating the responsibilities of life there are times when LEVITY IS UNBECOMING, as in the PRESENCE OF GREAT CALAMITIES—as, reception of the news of a great defeat or the death of a great statesman. YET SERIOUS MATTERS may be TREATED in a CHEERFUL TONE. And here <i>contrast</i> "levity" and Cheerfulness: we should be careful not to OFFEND THE SUSCEPTIBILITIES of others by unbecoming levity in certain PLACES or at certain TIMES.</p>
<p>The Advantages of Cheerfulness.</p> <p>(1) It bears up against misfortunes.</p>	<p>(1) A SUICIDE is always MELANCHOLY and despondent, and the teacher in impressing this point should <i>stamp</i> the CRIME of self-destruction as the MOST HORRIBLE to contemplate. CARES DISAPPEAR before CHEERFULNESS like ICE in the SUN (teacher may use this simile well).</p> <p><i>Quote</i> Dr. Johnson's famous saying, that he "would rather have a disposition to look upon</p>

MATTER.	METHOD.
(2) It is ever welcome.	the bright side of things than £10,000 a year." <i>Question</i> , "Why?"
(3) It is comforting, and gives elasticity to the spirits.	(2) And being so, <i>compare</i> it to the "SUNSHINE" in the simile employed above. <i>Contrast</i> the man of SATURNINE TEMPER, always brooding over his troubles, and ever feeling himself wronged in some way, with the BRIGHT, GOOD-TEMPERED MAN, who never gets offended, and who has always a smile and a pleasant word for his friend. Ask WHO will be MOST LIKED and the better welcomed.
(4) Of all qualities it is the most easily communicated.	(3) <i>Compare</i> it to a TONIC for melancholy of MIND and ailment of BODY, or to a CORDIAL for GRIEFS. <i>Illustrate</i> by the SPRINGINESS imparted to the march of a regiment of SOLDIERS by the inspiriting sounds of the BAND.
(5) It never meets trouble half-way.	(4) The fascination and the CONTAGIOUS INFLUENCE of Cheerfulness may be easily <i>illustrated</i> by recalling to mind some friends, the mere sight of whose faces at once brings a smile to our own—their buoyancy of spirits puts them in good humour with themselves and all around them.
	(5) <i>Depict</i> those who brood, and whose ANTICIPATION of COMING DISASTER, oftener MORE IMAGINARY than REAL, causes them unspeakable ANGUISH of mind; and show how this anticipation is actually MORE ACUTE agony THAN THE REALIZATION; and lastly, <i>demonstrate</i> the utter FOLLY of such conduct when the EXPECTED TROUBLE NEVER occurs—all their suffering has been for nothing, and as Richard III. says (Act v. Sc. 3)—
	"I did but dream! Cold fearful drops stand on my trembling flesh."

Conclusion.—*Urge* that Cheerfulness requires—

(1) To be Cultivated.

- (a) An APPROVING CONSCIENCE is indispensable. Refer again to that scene in "Richard III."—"O coward conscience, thou dost afflict." *Describe* the scene.
- (b) TEMPERANCE is also necessary, as the DEJECTEDNESS of spirits following a DRUNKEN BOUT, and the HYPOCHONDRIA brought on by OVER-INDULGENCE in eating, will prove.

(c) HOPEFUL COURAGE there must be, to COMBAT the depressing influence of dull weather and gloomy SURROUNDINGS.

(2) To be Exercised.

(a) Boys may exercise Cheerfulness in giving attention to the INFLUENCE OF MUSIC, an art which most boys can cultivate and exercise; in attention to CHANGE OF SCENE and variety of OCCUPATION for themselves and for others whom they have the power to influence in these directions; in the contemplation and APPRECIATION of the beauties of NATURE,—the bright sunshine, the singing of the birds, etc.

(b) GIRLS can secure CHEERFUL SURROUNDINGS in the HOME: how soon the presence of daughters in a family is indicated by the TASTE displayed in the “natty” arrangement of the furniture; the profusion of nick-nacks, the fruits of their own industry; the adornment of a room with a few flowers, etc. Caution Girls against the ESTRANGEMENT of fathers, husbands, and brothers by untidy and dirty homes, and a woman’s indifference to cheerful surroundings.

Illustrate the cheerful Home by Cowper’s well-known description of a Winter Evening.

Warn that (a) Gloominess is MISERY, and (b) that Grief is a LUXURY for indulgence in which life is too short. The ancients must have felt this, for they believed that Niobe wept herself into a statue for the loss of her fourteen children. *Claim* admiration for the character portrayed in Wordsworth’s lines—

“A man he seems of cheerful yesterdays
And confident to-morrows.”

XXIV.—FRUGALITY AND THRIFT

Introduction.—Open the Lesson with the following or similar questions to obtain the replies indicated:—“What is a Workhouse?”—(A place for those poor people who have no

other home.) "Why are some people so poor?"—(They have been unfortunate.) "Why are others so poor?"—(They have never provided for the future.)

Allow that some people may have been so unfortunate as never to have been in a position to provide for the future; but it may be set forth that, as a general rule, most people experience prosperity sufficient, with due care, to keep them from the Workhouse in old age.

By further questioning educe that Carefulness and Forethought are necessary for this provision for the future; and declare that the necessity for private economy is universally agreed upon and accepted.

MATTER.	METHOD.
<p>Definition. B. B. H.</p> <p>Frugality is carefulness in our way of living. Thrift is saving something for the future.</p> <p>(Frugality, from Lat. <i>frugalis</i>, temperate. Thrift, from Icelandic <i>thrif</i>, good success.)</p>	<p><i>Exhibit</i>—</p> <p>(1) The DIFFERENCE between Frugality and Thrift.</p> <p>(2) That it is next to IMPOSSIBLE TO BE FRUGAL WITHOUT THRIVING [saving].</p> <p>(3) That Frugality is opposed to EXTRAVAGANCE, and yet signifies having SUFFICIENT [enough and no more].</p> <p>(4) That Frugality is MORE THAN SAVING, as a man may be careful of his MONEY at the EXPENSE of his HEALTH, and his SAVINGS effected by a stint of food will be more than SWALLOWED UP in doctors' bills: hence Frugality signifies DUE CARE IN EVERY RESPECT.</p> <p>The class should now <i>repeat</i> the Definitions.</p>
<p>False Notions of Economy.</p> <p>(1) Frugality is not connected with Luxuries, but with Necessaries.</p>	<p>(1) <i>Lead the class to distinguish between those things which are absolutely necessary to us [NECESSARIES], and those which we may LIKE to have, and yet can DO WITHOUT [LUXURIES].</i></p> <p>After the children have <i>enumerated</i> some of each class, show how Frugality CANNOT be exercised by REFRAINING from luxuries, but rather by a close ATTENTION to the CAREFUL USE of necessities.</p> <p><i>Illustrate</i> by describing a FRUGAL MEAL and a FASHIONABLE DINNER: have the two compared and contrasted. Still the Teacher must allow</p>

MATTER.	METHOD.
(2) Economy does not permit us to buy a thing because it is "cheap."	<p>that the Frugal mind does NOT FLY ALL PLEASURE, as in "John Gilpin" we are told—</p> <p>"But though on pleasure she was bent She had a frugal mind;"</p> <p>but EXTRAVAGANCE in the matter of LUXURIES is to be condemned.</p> <p>(2) <i>Distinguish</i> between an article being cheap and being LOW-PRICED, showing that to be cheap an article must really be IN ABSOLUTE REQUEST by the purchaser. <i>Illustrate</i> the point by Moses (in the "Vicar of Wakefield") buying a box of green spectacles at the Fair, because he thought they were cheap: let the class <i>discover</i> how DEAR they really were, because NO ONE REQUIRED THEM.</p>
(3) Frugality is very far removed from miserly hoarding.	<p>(3) Frugality must be <i>explained</i> as a RIGID ECONOMY, and opposed to indulgence in COVETOUS DESIRES. Make it a great point that Frugality so centres attention upon ONE'S OWN PROPERTY that it seldom STRAYS TO OTHER PEOPLE'S; whereas the miser does good neither to himself nor any one else.</p> <p><i>Hence prove</i> that Frugality must be ALLIED with CONTENT and Good-nature; if not, it MAY DETERIORATE into miserly scraping.</p>
(4) Frugality need not be cast off when Wealth and Competence are attained.	<p>(4) In making this point, indicate that the care which FORMERLY was exercised on behalf of SELF may NOW be exercised in SCATTERING BLESSINGS upon the less fortunate and less successful.</p> <p><i>Illustrate</i> by the frugal lives of such heroes as Washington and Garibaldi, or by the latter's Roman prototype, Cincinnatus, so celebrated for his simplicity of habits and great abilities: when his election to a high position in the republic was intimated to him, he was found at the plough.</p>
Habits of Thrift.	<p>(1) <i>Hence prove</i> that the thrifty person is NECESSARILY THOUGHTFUL—that is, has firstly THOUGHT, and secondly FORETHOUGHT; that such a person lives IN THE PRESENT for the FUTURE, and in Prospering by Frugality in the present, he so HUSBANDS his resources as to be prepared for TIMES OF ADVERSITY in the future.</p>

MATTER.	METHOD.
(2) Economy exercises itself in small things.	<p>Thriving by EXPERIENCE may be <i>illustrated</i> by Benjamin Franklin's case of "paying too much for his whistle."</p> <p>(2) Many OLD "SAWS" may add weight to this, as—</p> <p>(a) "Take care of the pence, and the pounds will take care of themselves."</p> <p>(b) "A penny saved is a penny earned," an idea conveyed in other words by Lord Bacon's advice, "When economy is necessary, look after petty savings rather than descend to petty gettings."</p> <p><i>Illustrate</i> by Lafitte, the French banker, who, as a poor lad, first attracted a merchant's attention by carefully picking up a pin—perhaps because he remembered that a "pin a day is a groat a year," and that "many littles make a mickle."</p> <p>On the other hand, it must be <i>borne in mind</i> that a small leak will sink a large ship, and in the same way SMALL ITEMS of extravagance may lead to BANKRUPTCY.</p>
(3) Thrift provides for future necessities.	<p>(3) <i>Say</i> that this view of Thrift and its object must be KEPT steadily IN SIGHT, and that covetous hoarding, unscrupulous ambition, and all other unworthy incentives must be LOST SIGHT OF.</p> <p><i>Warn</i> that in such a sordid RACE FOR WEALTH as that to which allusion has just been made, UNSCRUPULOUS ways of making money are too often RESORTED TO.</p> <p><i>Illustrate</i> the proverb by "The Grasshopper and the Ant," by La Fontaine.</p>
"Waste not, want not."	
<p>The Blessings of Frugality.</p> <p>(1) Frugality leads to health.</p> <p>(2) Frugality is a blessing, and not a hardship.</p>	<p>(1) <i>Assure</i> the children that no one actually APPRECIATES health at its proper value, except he who has LOST IT.</p> <p><i>Adduce</i> the NEGATIVE PROOF of Frugality leading to this great blessing, by describing the "rich man's GOUT" as the result of over-indulgence.</p> <p>(2) <i>Adduce</i> as PROOFS—</p> <p>(a) The HEALTH of body just alluded to ;</p> <p>(b) The PEACE OF MIND arising from frugal habits, which give no overweening ANXIETIES</p>

MATTER.	METHOD.
(3) Frugality gives a spirit of independence.	<p>as to how EXTRAVAGANCE is to be SUPPORTED ; and</p> <p>(c) The CONTENTED frame of mind that usually accompanies true Frugality.</p> <p>(3) To children of the POORER CLASSES the teaching of this point is very IMPORTANT, and an attempt must be made to inspire that spirit of independence in the rising generation which alone will successfully COMBAT the many PAUPERIZING INFLUENCES with which they are surrounded.</p> <p>However, do not leave upon their minds the slightest IMPRESSION of base INGRATITUDE for the kindness which provides "Soup Kitchens" and "Winter Relief Funds;" rather <i>breathe out</i> this spirit of INDEPENDENCE BEGOTTEN OF PROVIDENT HABITS.</p> <p>Try to ADVANCE them a step beyond the RECIPIENT, and show that the Frugal person has HIMSELF something to GIVE AWAY in charity, and that in his willingness to do this he is UNLIKE THE MISER.</p> <p>The VERY EXISTENCE of the POOR LAWS, and more particularly the SEVERITY of their administration, may be TRACED to the idle and IMPROVIDENT PORTIONS of the community.</p> <p>Teach with Burns that a man should be frugal and thrifty,</p> <p style="padding-left: 40px;">" Not for to hide it in a hedge, Nor for a train attendant; But for the glorious privilege Of being independent."</p>
(4) The savings of individuals form the wealth of nations.	<p>Quote Cobden to prove the dependence and the slavery of the unthrifty,—"The building of all the houses, the mills, the bridges, and the ships, and the accomplishment of all other great works which have rendered man civilized and happy, has been done by the savers, the thrifty; and those who have wasted their resources have always been their slaves."</p> <p>(4) Illustrate by the thriftness of the French and the Belgians, and their fondness of investing in land, so that they get a stake in the country, and are accordingly interested deeply in its welfare: it may be asserted that this intensification of thriftness</p>

MATTER.	METHOD.
	<p>ness enabled the former nation to pay off so readily the large indemnity due to Germany after the late war.</p> <p>For an <i>illustration</i> nearer home it may be mentioned that our Post-Office Savings Bank has GARNERED in some FORTY MILLIONS of the Savings of the HUMBLER CLASSES.</p>

Conclusion.—Although not to be insisted upon as an arbitrary division, it may be said, speaking **GENERALLY**, that in actual practice **FRUGALITY** will devolve upon **WOMAN**, and **THRIFT** upon **MAN**: in Boys' and Girls' departments respectively the Teacher will, therefore, *dwell* upon the **PRACTICAL METHODS** of Economy as the different paths in life of the children under instruction may be likely to present different opportunities for its practice. For instance:—

The Frugality of **GIRLS** may exhibit itself—

- (1) In paring **POTATOES** without waste.
- (2) In allowing no **CRUSTS** to go dry in a bread-basket.
- (3) In using **FUEL** to the best advantage.
- (4) In saving **gas** or candle when **DAYLIGHT** may be made to **SERVE**.
- (5) In **MENDING** clothes “with the stitch in time which saves nine.”
- (6) In exercising **FORETHOUGHT** to economize **TIME AND LABOUR**.
- (7) In ever bearing in mind that a man cannot **THRIVE** if his **WIFE** will not **LET HIM**.

The Thrift of **Boys** may exhibit itself—

- (1) In **CHECKING** expenditure by keeping **ACCOUNTS**. *Quote* the words which Dickens puts in the mouth of Micawber,—“Income, twenty pounds; expenditure, nineteen pounds; nineteen shillings, and sixpence: result—happiness. Income, twenty pounds; expenditure, twenty pounds and sixpence: result—misery.”

Also *illustrate* by the returns of the **Bankruptcy Commissioners**, which always complain of a lack of method in trading and book-keeping on the part of the debtors.

- (2) In bearing in mind that a man's wealth is not constituted of what he GETS, but of the MANNER in which HE USES IT.
- (3) In keeping out of DEBT, and refraining from BORROWING, for he "who goes a-borrowing goes a-sorrowing."
- (4) In taking ADVANTAGE of such institutions as—
 - (a) The Post-Office Savings BANK (pamphlets on "Thrift" may be obtained gratuitously at the Post-Office, and distributed amongst the children). *Caution* that Economy does not consist of Money-Saving.
 - (b) BENEFIT SOCIETIES, etc.

So the earnest teacher will be able to *inculcate* many useful lessons in the economy of DAILY LIFE. Still there is one DANGER to be avoided, and that is, a tendency to become so OVER-ANXIOUS in the matter of Thrift as to have all the softer feelings and emotions crowded out of one's nature by the more SORDID pursuits which occupy the mind. (See Lesson on the "Appreciation of Blessings.")

XXV.—SELF-RELIANCE.

Introduction.—Relate the fable of "Hercules and the Carter." A waggoner having got his waggon stuck fast in a miry road, instead of trying to get it out, sat down and prayed to Hercules [the god of strength worshipped by the ancient Greeks and Romans] to come and help him. Hercules, looking down from a cloud, told him to get up and put his own shoulder to the wheel, which he did, and the waggon was soon extricated. (It may perhaps be necessary to explain what a fable is.)

From this inculcate that "Heaven helps those who help themselves," and that no amount of bolstering up will support those who either will not or cannot support themselves. Illustrate this point by the infant who has not yet learned to stand, and who is only erect so long as he is held up, and falls down immediately the sustaining arm of the nurse is withdrawn.

Go on to speak of those children who are in the habit of constantly saying "I can't," who never strive to accomplish

anything by themselves beyond the ordinary routine work of the day, and with any fresh task scarcely venture beyond a listless and futile commencement, invariably giving up at the first little difficulty with the petulant exclamation, "I can't." Then, if the work is to be done at all, the help of some one else has to be called in.

Inveigh against this dependence upon extraneous aid, and educe that it would be better to rely on self. If necessary supply the word "Self-reliance," and proceed to get a Definition on the black-board.

MATTER.	METHOD.
<p>Definition. B. B. H.</p> <p>Self-reliance is the habit of trusting to one's self without depending on the help of others.</p>	<p><i>Elicit</i> the DIFFERENT WAYS in which Self-reliance, this trusting to yourself instead of to other people, can be exercised; as—</p> <p>(1) IN SCHOOL LIFE ARITHMETIC will be found the best subject for practising the habit. In puzzling out difficult PROBLEMS there is</p> <ul style="list-style-type: none"> (a) The DELIGHT at the ACCOMPLISHMENT of the task; (b) The amount of KNOWLEDGE thus SELF-ACQUIRED; (c) The CONFIDENCE inspired by the SUCCESS; and (d) The EASE with which similar sums are worked IN FUTURE. <p>Self-reliance may be <i>shown</i> to have indeed MANY REWARDS. The teacher may <i>acknowledge</i> the PLEASURE it gives to find the SELF-RELIANT SCHOLAR who does not care to be aided in a difficult sum, but who RELIES UPON SELF till the satisfaction of a WELL-WON SOLUTION is experienced.</p> <p>(2) IN HOME LIFE indicate how children may WAIT UPON themselves. How LITTLE ONES can DRESS themselves in the morning without waiting for mother to do it. What PLEASURE there is in feeling that some HELP IS BEING RENDERED, and that preparation for school is being got forward. Grown GIRLS may mend and darn their own CLOTHES, big BOYS may tend their own PETS, do their own little jobs, and indeed all may become more or less self-reliant.</p> <p><i>Illustrate by the infant Hercules and his brother,</i></p>

MATTER.	METHOD.
	<p>who were sleeping in a cradle when a great serpent crept into the room. Rearing up, it was about to strike its fangs into the children, when they awoke. The one shrieked with fright, but Hercules leapt up and, catching the serpent by the neck, strangled it with his strong baby hands, so by the Self-reliance of one both were saved.</p> <p>(3) IN ADULT LIFE it may be <i>pointed out</i> how young persons LEAVE the parental HOME as soon as they become self-reliant, and that they scorn to remain as BURDENS on the family EXCHEQUER. The POORER the family the SOONER this period of life seems to arrive, for necessity spurs them on. From this our DEGREE of helpfulness may prove the truth of the axiom that "the motive-power is always found in what we lack."</p> <p>Another useful <i>lesson may be drawn</i> by reverting once more to the fable of the infant Hercules, and that is—to rather SURMOUNT difficulties and trample down dangers than to simply CALL FOR HELP.</p>
<p>Self-Reliance requires Cultivation.</p> <p>(1) Youth is the time to cultivate this habit.</p>	<p>(1) <i>Inform</i> the children that it has been observed that when a lobster has been left high and dry among the rocks it has not possessed the instinct to work its way back to the sea. If the tide does not return sufficiently near to him he dies where he is, although the slightest effort would enable him to reach the water.</p> <p><i>Argue</i> that the lobster HAS WITHIN himself the POWER but NOT THE INSTINCT to avert his doom; but as instinct is AKIN TO HABIT, or as "habit is SECOND NATURE" (which is only like inverting the sentence), the habit of Self-reliance requires to be BRED IN US, as it were—to be exercised in our YOUTH till it becomes the CONFIRMED habit of our MANHOOD; and if it were so, the world would not see so many HUMAN LOBSTERS stranded on the ROCKS OF LIFE.</p> <p><i>Illustration</i>—Beethoven once told Rossini that he had the stuff in him to make a good musician if he had only been flogged into self-reliant habits as a boy.</p>

MATTER.	METHOD.
(2) By cultivating the habit, those naturally indolent may become self-reliant.	<p>(2) <i>Assure</i> the class that many latent GERMS OF GENIUS have been DEVELOPED by Self-reliance. <i>Illustrate</i> by Lord-Chancellor Eldon, who (as poor John Scott) was refused a lucrative office by Lord Thurlow, who rightly informed the applicant that he was doing him a kindness to withhold the favour, for he could see that Eldon's poverty was his only incentive to industry and Self-reliance. <i>Declare</i> that it is that self-reliant DETERMINATION to SUCCEED which makes us, like Mark Antony,</p> <p style="text-align: center;">"Bid that welcome Which comes to punish us, and we punish it Seeming to bear it lightly."</p>
The Advantages of Self-Reliance.	<p>(1) Relate the fable of the "Lark and Young Ones." A young lark in the nest one day told her mother that she had overheard the farmer say, "The time is come when I must send to my neighbours to help me with my harvest." The lark assured her young there was no occasion to move, as the man who only sends to his friends for help is never in earnest. But some days after the farmer was heard to say, "I will come myself to-morrow with my labourers and get in the harvest." The lark then said, "It is time to be off, little ones; the man is in earnest this time—he trusts to himself, and no longer to his friends."</p> <p>By this <i>inculcate</i> the SOURCE OF SATISFACTION always found in Self-reliance.</p> <p>Hence apply the saying, "If you want a thing done well, do it yourself;" and even if the thing is not then done properly, you can ACCUSE NO ONE of negligence.</p> <p>(2) (a) "Learn to trust thyself." Present this as the GREAT LESSON to be learned from the consideration of the subject.</p> <p>Quote Chatterton's saying—"What man has done, man can do."</p> <p><i>Dismiss the idea</i></p> <p>(i.) of WAITING for something to "turn up;" (ii.) of DREAMING of a rich uncle or a benevolent old bachelor coming to give one a "lift;" (iii.) of PINING for "happier circumstances,"</p>
(2) Self-reliance— (a) Inspires confidence.	

MATTER.	METHOD.
<p>(b) Generally leads to success.</p> <p>(c) Seldom fails one in an emergency.</p> <p>(3) Self-reliance strengthens character—</p>	<p>instead of accepting the present state of things and making the most of it.</p> <p>(b) Argue that in EVERY SUCCESS Self-reliance must have been a VITAL ELEMENT. It must have</p> <ul style="list-style-type: none"> (i.) SURMOUNTED difficulties; (ii.) MET failure and DISASTER with a determination to succeed in the end: just as the voyage of the best ship is a zigzag of a hundred tacks, still the port of success is reached at last. <p>(c) Claim for Self-reliance that it is SELDOM PANIC-STRICKEN, as CONFIDENCE is retained in Self so as to do exactly in emergency AS UNDER ORDINARY CIRCUMSTANCES.</p> <p>Illustrate by the practice in the Roman army, where each man was trained to act by himself as he would do under the command of his officer.</p> <p>Show the connection with "PRESENCE OF MIND," which is simply the mind RELYING or falling back upon its OWN STRENGTH in any sudden emergency.</p> <p>It may further be <i>given out</i> that to the Self-reliant an APPARENT FAILURE is turned TO THE BEST ACCOUNT.</p> <p>"Then 'tis our best, since thus ordained to die, To make a virtue of necessity."—Dryden.</p> <p>And another quotation (from "Richard II.") may be given to bear out the same idea—</p> <p>"Teach thy necessity to reason thus, There is no virtue like necessity."</p> <p>(3) Apply the figurative expressions—</p> <ul style="list-style-type: none"> (i.) that "he who begins with CRUTCHES generally ends with crutches;" (ii.) the Self-reliant "FORGES a sword for HIMSELF, instead of wielding the RUSTY one of his ANCESTORS." <p>Indicate how</p> <ul style="list-style-type: none"> (i.) DEPENDENCE upon others WEAKENS character; (ii.) in the majority of cases PECUNIARY AID proves a CALAMITY instead of a blessing. <p>(a) Quote Scott, who says</p> <p>"A tribute to the courage high Which stooped not in adversity."</p>
<p>(a) With courage.</p>	

MATTER.	METHOD.
<p>(b) With endurance.</p> <p>"To bear is to conquer our fate."</p>	<p><i>Insist</i> on the fact that strength is imparted to both PHYSICAL AND MORAL courage by Self-reliance; as,</p> <p>(i.) In overcoming SENSITIVENESS and discouragement;</p> <p>(ii.) In meeting RIDICULE and danger boldly. Illustrate this by the case of Pepin le Bref, who, having heard his courtiers use his nickname in derision (le Bref means "the little"), made them accompany him to an arena on which a bull and a lion were turned out to fight, and into which he himself leapt and slew both beasts.</p> <p>(b) The endurance of Self-reliance (which is its GREATEST OUTCOME) may be <i>illustrated</i> by the story of the little Hollander who stuffed his finger into the hole of the dike, and remaining in that position all the long night, saved his country from destruction by flood.</p> <p>To <i>illustrate</i> the VICTORY of endurance over adversity, <i>quote and explain</i> the passage from Othello—</p> <p>"The robbed that smiles steals something from the thief; He robs himself that spends a bootless grief."</p>
<p>Self-Reliance may have some Drawbacks.</p> <p>(1) Self-reliance may foster egotism.</p>	<p>Carefully <i>point out</i> that such a result is only the consequence of the UNDUE GROWTH of Self-reliance, just as we sometimes see tall people grown weakly — the strength is entirely outgrown.</p> <p>The teacher may also say that TO POINT OUT such drawbacks OUGHT to be to REMOVE them.</p> <p>(1) If the word "egotism" be used with an advanced class, <i>explain</i> it to mean "having too high an opinion of Self."</p> <p><i>Hold up</i> as an example and a warning the PRONENESS of some men, who have been the architects of their own fortunes, to continually be BOASTING that they are "SELF-MADE MEN."</p> <p>At the same time do not by a single word <i>encourage</i> the practice of PARENTS accumulating wealth to LEAVE TO THEIR CHILDREN. Say that such children not unfrequently LEAVE OFF where their parents began—at the BOTTOM OF THE LADDER.</p>

MATTER.	METHOD.
(2) Self-reliance is not calculated to win sympathy.	<p>(2) This PHASE of the subject may be said to occur where the Self-reliant nature is also UN-SYMPATHETIC. Show how "GOOD LUCK," as some people foolishly denominate the success born of Self-reliance, sometimes weans sympathy and BEGETS ENVY. Then, if by a sudden and UNEXPECTED REVERSE of fortune, the fallen person is compelled to ask a FAVOUR, it is either REFUSED or BESTOWED SUPERCILIOUSLY without feeling or compassion.</p> <p>The accusation of INCONSISTENCY must also be repelled on behalf of the FEARLESSLY SELF-RELIANT</p> <ul style="list-style-type: none"> (i.) Who strike out a NEW LINE for themselves, INSTEAD of clinging to TRADITION ; (ii.) Who cast aside IMITATION and strive to be ORIGINAL in Right. <p><i>Tell the class</i> there was once a sect of philosophers who called themselves Eclectics, and who, instead of blindly following any one school of thought, relied on their own judgment to select the best teachings of all the schools.</p>

Conclusion.—*Reiterate* the Definition, and *urge* the CULTIVATION of the habit. Conclude by *considering* the subject in ITS RELATION to

(1) **THE LESSONS OF LIFE**, in which every person has two EDUCATIONS— one which he receives FROM OTHERS, and one, more important, which he GIVES HIMSELF.

Illustrate the point by the helpfulness of advanced scholars, who can be set to teach themselves, whereas younger pupils require constant supervision.

This SELF-CULTURE may be *depicted* as a NOBLE employment of MATURE LIFE.

Self-reliance may be said

- (a) to remove ENVY of the accomplishments of OTHERS ;
- (b) to obviate COPYING and cribbing of SCHOOL WORK ;
- (c) to make one CAPABLE of giving a GENUINE VERDICT.

(2) **THE FORMATION OF CHARACTER**, in which Self-reliance

- (a) inspires CONFIDENCE ;
- (b) overcomes SHYNESS ;

- (c) begets HOPEFULNESS ;
- (d) induces PERSEVERANCE ;
- (e) gives COURAGE ;
- (f') fosters ENDURANCE.

(3) ITS OPPOSITE—HELPLESSNESS. Helplessness may be *illustrated* by the case of the daughter of a wealthy and indulgent man. Suppose that she has never been taught to do useful work, sudden poverty may find her useless and despairing.

Contrast with the following character portrayed by the poet Camoens (Englished by Mrs. Hemans):—

“In the rough school of billows, clouds, and storms,
Nursed and matured, the pilot learns his art;
Thus Fate’s dread ire, by many a conflict, forms
The lofty spirit and enduring heart.”

In connection with this it may also be *mentioned* that a good example is set by our Royal Family, all the sons of which are taught a profession. To this offer the *contrast* of that little French princess who was so ignorant of the ways of life, and so dependent for everything upon others, that when she was told there was a famine in the land and the people were perishing for bread, wonderfully inquired why “they did not eat cakes!” Unlike the PILOT described by the great Portuguese poet, Self-reliance had not made her acquainted with the REALITIES AND RESPONSIBILITIES of the “rough school” of life.

XXVI.—SELF-RESPECT.

Introduction.—Construct a simple little allegory to the following effect:—“In the olden times it was usual to find tradesmen of the same craft or calling living close to one another in one community; for instance, one street would be full of butchers, another full of bakers, another of tailors, and so on. Well, a Man, accompanied by a Companion who knew him and his characteristics very intimately, and whose opinion he therefore highly respected, sought a street where clothing was displayed for sale in the open windows. At the door of one shop stood the owner, who offered for sale a garment called Filthi-

ness ; while a rival tradesman opposite anxiously besought the Man to buy a garment called Cleanliness. The Man, as was his habit, consulted his Companion, who promptly decided that Cleanliness was the more becoming piece of clothing. In the next street, where food was sold, the Man was there induced by his Companion to purchase Temperance in preference to Gluttony ; and close by, where beverages [drinks] were to be obtained, the choice fell upon Sobriety rather than upon Drunkenness. At that part of the mart where tools were vended the Man was advised to buy Industry rather than Idleness ; and where fashions were retailed Courtesy was obtained instead of Rudeness—the Companion, as usual, ever and always dictating the choice.”

The figure can be carried further, according to the taste and ingenuity of the Teacher ; for instance, where Tempers are sold, Gentleness is preferred to Violence. At the Money-makers, Honesty is taken before Swindling ; while Prodigality gives way to Thrift at the Bankers.

Be careful always to introduce the consultation between the Man and his Companion, the identity of the latter being forthcoming from senior classes, probably under the name of Conscience, but, if possible, obtain the kindred idea, “ Self-respect.”

MATTER.	METHOD.
<p>Definition. B. B. H.</p> <p>Self-respect is acting according to the dictates of Conscience [is doing what Conscience tells us is right]. <i>Or,</i> Self-respect is taking care of one's good character.</p>	<p>If the second Definition be selected for the class, be careful to <i>point out</i> that the possession of a GOOD CHARACTER is ESSENTIAL to Self-respect ; and that IF our character is BAD, and we inquire into ourselves, then instead of anything to respect or admire, we detect only that which is to be DESPISED.</p> <p>Show that although Self-respect induces one to APPRAISE one's character HIGHLY, it is yet CONSISTENT WITH MODESTY ; for though it can ONLY EXIST where there is a feeling of REAL WORTH, we should DETRACT from our Self-respect if we PRIDED OURSELVES upon our real worthiness of character.</p> <p>Explain how a person possessing Self-respect regards himself as a RESPONSIBLE BEING, and takes care therefore never to DEGRADE himself by SPEECH or by ACT.</p>

MATTER.	METHOD.
Value of Self-respect. (1) It can be acquired only by constant inquiry into one's conduct: it is therefore a corrective to character.	(1) As the Introduction indicated, Self-respect requires a CONSTANT WEIGHING of action and a choice of the WORTHIER ALTERNATIVE: just as our RESPECT FOR OTHERS is proportioned to the balance of their VIRTUES over their FOIBLES, so also will be the respect we have for ourselves; and the slightest GIVING WAY TO MEANNESS will inevitably LOWER that Self-respect—that is, DEGRADE US TO OURSELVES—for assuredly we cannot HIDE our deeds FROM OURSELVES, although we may from others.
(2) It exercises a careful supervision over our thoughts, words, and actions.	(2) Illustrate how POVERTY may INDULGE in Self-respect, while, on the contrary, POSITION may GROVEL in a moral sewer. Commend the noble picture of a POOR MAN holding himself aloft AMIDST TEMPTATION and ever REFUSING to DEMEAN himself. Contrast the infamous character, and consequent loss of every spark of Self-respect, of the Cabal (1670)—men of power, influence, and wealth—with the example of Andrew Marvel, Member for Hull, in his memorable conversation with the Earl of Danby. The Lord Treasurer having tried to bribe Marvel, the latter called in his servant-boy to ask what was for dinner, and getting the reply, "The blade-bone of the shoulder you had yesterday," dismissed the Treasurer with, "Andrew Marvel's dinner is provided."
(3) It is difficult to regain when once lost.	Illustrate by some of the greatest Romans, who, after holding the highest offices in the state, and having the chance of getting to themselves immense wealth, died actually poor; by Warren Hastings and his trial for extortion (1788).
(4) By guarding one's own good opinion of Self, it necessarily gains the good opinion of others.	As exercising control over one's words, teach that Self-respect checks the use of BAD LANGUAGE, and in SUBORDINATING ACTIONS it forbids HYPOCRISY. (See Lesson on "Candour.") (3) Show how, even if we do despise ourselves, it is difficult to REGAIN a lost position in our own estimation, and nothing but a STEADY RESOLVE for the FUTURE will do it. (4) Make this point self-evident, and let the class enumerate its different phases. (a) If a man will not allow himself to become a dishonest SERVANT, his TRUSTWORTHINESS must command the admiration of his EMPLOYER.

MATTER.	METHOD.
<p>"To thine own self be true, And it must follow, as the night the day, Thou canst not then be false to any man."—<i>Hamlet</i>.</p>	<p>(b) If Self-respect makes one a CONSIDERATE and kind employer, he must obtain the RESPECT OF HIS EMPLOYEES. And so on through the VARIOUS SPHERES and relationships of life.</p> <p><i>Quote</i> Macaulay's Letter to Edinburgh (a man who could so value his own Self-respect was not likely to lose the respect of others), in which he declined to subscribe to a race-cup, saying that for their confidence in electing him as their Parliamentary representative he offered Parliamentary service and nothing else.</p>
<p>Abuse of Self-respect. Self-respect is abused—</p> <p>(1) By taking the form of Pride.</p>	<p>Endeavour to <i>point out</i> how Self-respect may DEGENERATE into Self-love in its various forms (enumerated in the adjoining column), and <i>show</i> how this arises from ungenerously COMPARING ONESELF with other persons TO OUR OWN ADVANTAGE. <i>Caution</i> against this.</p> <p>(1) The false PRIDE OF BIRTH, OF WEALTH, and of personal APPEARANCE may be <i>mentioned to show</i> on what SMALL MERITS they lie, and to <i>point out</i> the WORTHIER cause for pride in conscious yet modest RECTITUDE. Still <i>commend</i> the LAUDABLE desire of PRESERVING UNSULLIED all one's privileges, qualities, and advantages.</p>
<p>(2) By taking the form of Pomposity.</p>	<p>(2) Pomposity or Self-importance may be <i>illustrated</i> by the anecdote of Washington, who one day came across a small band of soldiers working very hard at raising some military works, under the command of a pompous little officer, who was issuing his orders in a very peremptory style indeed. Washington, seeing the arduous task of the men, dismounted from his horse, lent a helping hand, and perspired freely till the weight at which they were working was raised. Then turning to the officer, he inquired why he too had not helped, and received the indignant reply, "Don't you know I'm the corporal?" "Ah, well," said Washington, "next time your men are raising so heavy a weight, send for your Commander-in-Chief;" and he rode off, leaving the corporal dumbfounded.</p>
<p>(3) By taking the form of Vanity.</p>	<p>(3) The vanity which PARADES its own VIRTUES may be shown to be nothing more than a <i>veneer</i> of Self-respect over solid meanness.</p>

Conclusion.—*Recapitulate the Matter* which exhibited Self-respect as a SENTINEL STANDING GUARD over all the other virtues, Chastity, Cleanliness, Sobriety, etc.

Question, “Is Self-respect lost or retained when a man becomes a gambler? Why? When he becomes a drunkard? Why?” And so *deal with the VARIOUS VICES*.

Question further, “If a fallen man comes to a sense of his degradation, can he again recover his Self-respect? How? Yes, he realizes his position as he *has* made it, and his position as he *might have*—[made it].” *Teach* how shame tells him to leave off his old habits, which he now recognizes as the badges of his SLAVERY TO VICE, and impress that the RESOLUTION to regain the lost position in society must be deep and determined, and the PURSUIT OF A NOBLER COURSE of life earnest and sincere.

Apply this to the case of any notoriously REFRACtORY CHILD in the school, and by appealing to his sense of Self-respect *try to win him back* to his lost position.

Conclude by turning the children’s THOUGHTS INWARD, and make them conduct an imaginary self-examination, dealing with all the numerous little VICIOUS PROPENSITIES of children [as copying, untidiness, impatience, unpunctuality, etc.], and make them SEE THE MEANNESS of these foibles and, consequently, the want of Self-respect they must produce when brought to notice. *Teach* that the KEYNOTE of the subject is struck by ASKING one’s self the QUESTION, “Shall I respect myself and my good character by doing this?”

XXVII.—TEMPERANCE.

Introduction.—*Make inquiries of the number of children in the class attending Bands of Hope or other Abstaining associations; and remove any erroneous impression that Temperance has reference only to moderation in drinking, or “total abstinence from intoxicating drinks.”*

Lead on to a full comprehension of the meaning of the word

as applied to restraint of the Appetites, and obtain a definition for the B. B.

MATTER.	METHOD.
<p>Definition. B. B. H.</p> <p>Temperance is the habit of moderation in our appetites.</p> <p><i>Or,</i></p> <p>Temperance is having just enough, and no more, to eat and to drink.</p> <p>"Enough is as good as a feast."</p>	<p><i>Commend</i> the abstaining children for their POWER OF SELF-DENIAL, and by unmistakable APPROVAL encourage the movement; <i>show</i> how the YOUNG are well ADAPTED to become "total abstainers."</p> <p>In <i>explaining</i> the word "enough," do not fail to admit that SOME habits and constitutions NEED MORE than others, and that "enough" means just SUFFICIENT to SUPPORT that constitution in health, ALLOWING for its habits, SEDENTARY or laboriously ACTIVE, as the case may be.</p> <p>Class to <i>repeat</i> the proverb <i>simultaneously</i>, and to give its <i>meaning</i>.</p>
<p>Excess [too much].</p> <p>A person may have—</p> <p>(1) Too much drink: he is then a <i>sot</i> or <i>drunkard</i>.</p> <p>(2) Too much food: he is then a <i>glutton</i>.</p>	<p>(1) Younger children will easily understand the TERMS "sot" and "drunkard:" let the teacher <i>earnestly speak</i> to children of this kind of excess, and put as warning BEACONS the poets Burns and Byron; George Morland the artist; Alexander the Great, who died drunk; and Porson, the greatest of modern Greek scholars, who would even drink ink when he had no means of getting stimulants. <i>Tell</i> them that the Spartans used to make a slave drunk, and exhibit him in that state before the boys, that seeing his degradation they should learn to resist intoxicants.</p> <p>(2) Explain the word "glutton" to younger children. Exhibit "gluttony" as being quite AS DEBASING as the last-named vice; for over-indulgence in food makes us heavy, diseased, and listless, with NO INTEREST in anything BUT what affects THE STOMACH.</p> <p><i>Mention</i>—</p> <p>(a) waste of MONEY caused by this habit of "dainty feeding;"</p> <p>(b) GOUT of upper classes of society: <i>illustrate</i> by the "surprising cure of gout" in "Sandford and Merton."</p>

MATTER.	METHOD.
<p>(3) Too much animal food, or highly-spiced and finely-dressed food: he is then an epicure.</p> <p>(4) Too much work, too much study, too much tobacco, etc.</p>	<p>(3) Senior class may have the word "epicure" <i>explained</i> to them, as a TERM applied to the followers of Epicurus (Acts xvii. 18). <i>Illustrate</i> by the manner in which Anglo-Indians destroy their liver with condiments, and how gourmands invariably suffer from dyspepsia.</p> <p>(4) <i>Take a lenient view</i> of over-work, but yet show its IMMORALITY; <i>allude</i> passingly to excess in tobacco, and <i>condemn</i> the use of opium as an indulgence: show that every man owes a duty to the world, and has therefore NO MORE RIGHT to cut his life short by OVER-WORK or by over-study than by over-eating, over-drinking, or ANY OTHER EXCESS. However, <i>distinguish</i> between the characters of these two kinds of excesses, and <i>illustrate</i> by</p> <p>(a) Hugh Miller, the eminent Scottish geologist, who in a fit of insanity caused by over-study shot himself;</p> <p>(b) Henry Kirke White, who by over-study brought on consumption, and by his early death deprived the world of that genius extolled by Byron in his "English Bards and Scotch Reviewers":—</p> <p>"Unhappy White! while life was in its spring, And thy young muse just waved her joyous wing, The Spoiler swept that soaring lyre away, Which else had sounded an immortal lay."</p> <p>Mention that it has been said of the most distinguished students at the universities that they leave their college for some quiet rectory, where they can pass the remainder of their lives in combating the dire effects which over-study has had upon their not too robust bodies.</p>
<p>Evils of Intemperance.</p> <p>(1) Excess brings surfeit.</p> <p>(2) Intoxication causes violence and crime.</p>	<p>(1) <i>Apply</i> this more ESPECIALLY TO GLUTTONY, although HEADACHE, etc., may be shown to follow dissipation; depict the bitterness of FORCED ABSTINENCE to the drunkard under medical treatment; <i>condemn</i> the glutton and gourmand as well as the drunkard.</p> <p>(2) Show that with "QUIET DRUNKARDS" penury and disease follow them, if violence and crime do not.</p>

MATTER.	METHOD.
<p>(3) Excess lowers self-respect, and loses the respect of others.</p> <p>(4) It degrades us in every way.</p>	<p>(3) <i>Illustrate</i> the miserable influence of intemperance, and teach that even beasts (4) seldom or never eat to excess.</p>
<p>Benefits of Temperance.</p> <p>(1) Temperance is conducive to Health and Longevity.</p>	<p>(1) Where Physiology is taught, the upper children may be made, by <i>Socratic questioning</i>, to instruct the younger ones; in any case the EFFECTS of EXCESS upon the human frame may be judiciously dwelt upon for a few minutes, and to younger children a common object (as a steam-engine) may readily serve as an illustration in dealing with the over-working of the organs (the distended stomach = the choked furnace; the excited brain = dangerously accelerated fly-wheel; the mad freaks in which an intoxicated man will sometimes indulge, and which serve as an outlet for his superfluous but artificial animal spirits = the rush of steam from the waste-pipe, etc., etc.).</p> <p>(2) The <i>class will prove</i> that excess in food, drink, or tobacco must mean EXCESS IN EXPENDITURE, and therefore less to save.</p>
<p>(2) Temperance aids Thrift.</p> <p>(3) Temperance insures "a sound mind in a sound body."</p>	<p>(3) <i>Refer</i> to the Lunatic Asylums, many inmates of which might be better in a "Home for Inebriates."</p>
<p>Conclusion.</p> <p>(1) Temperance takes time to acquire.</p> <p>(2) Children never require stimulants, and may therefore join Temperance Societies with advantage.</p> <p>(3) We should take our food moderately, with cheerfulness and with gratitudo.</p>	<p><i>Deduce</i> the following PRACTICAL LESSONS:—</p> <p>(1) <i>Illustrate</i> by cases of drunkards "signing the pledge," and then BREAKING OUT AGAIN in a short time; and show that a steady DETERMINATION AND A REMOVAL FROM TEMPTATION are requisite. At the same time <i>admit</i> that no obstacle should ever be put in the way of such persons "signing," for we can always but hope that each latest resolution may be lasting in its nature, and the happy end of all former follies.</p> <p>(2) Even if stimulants are sometimes necessary to the EXHAUSTED NATURE of adults, show that this cannot be the case with the "young and strong."</p> <p>(3) Make this a PRACTICAL LESSON; and show how Temperance "is a GUARD to virtue and a CHECK to vice."</p>

XXVIII.—CLEANLINESS.

Introduction.—Deliver a very brief lecture on the human Body, comparing it to a machine, or a system of works, which is more delicately constructed than a watch, and which is more wonderful than a steam-engine. Say that the “works” of the body are organs and tissues, each of which has its own peculiar function to perform ; and that when all parts of the body are doing their own peculiar work in a proper manner and to a proper amount, the body is then said to be in a state of Health.

Senior classes may have the word Health derived from the Old English *hæl*, whole.

Teach that among the chief means of preserving the body whole, or in health, is “being clean,” or “practising [cleanliness].”

Having elicited this word “Cleanliness,” write the definition on the black-board.

In upper classes where Physiology is taught as a Specific Subject, details may be entered into and technical terms employed—not otherwise.

MATTER.	METHOD.
<p>Definition. B. B. H.</p> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>Cleanliness is the habit of keeping our bodies and our belongings free from dirt.</p> </div> <p style="text-align: center;"><i>Or,</i></p> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>Cleanliness is being cleanly.</p> </div>	<p>Let the class <i>enumerate</i> the “THINGS” to be kept clean, as—</p> <ol style="list-style-type: none"> (1) The BODY itself. (2) Its SURROUNDINGS,—such as, <ol style="list-style-type: none"> (a) Clothing, (b) Dwellings, (c) Household utensils, etc.
<p>Cleanliness of Person.</p> <p>(1) The skin contains 2 or 3 million pores (little pipes)—</p>	<p>(1) By <i>questions</i> obtain that the PARTS of the body which sweat most are the soles and palms, and <i>deduce</i> the cause,—namely, the GREATER NUMBER of pores to the square inch in these parts (about 2,000 or 3,000).</p>

MATTER.	METHOD.
(a) To regulate the temperature (warmth) of the body.	<i>Draw a square inch on B. B. to give an idea of the smallness of these tubules.</i> (a) <i>Educe that we PERSPIRE MOST when we engage in prolonged or severe physical EXERCISE.</i>
(b) To get rid of impurities (dirt).	<i>Compare the heat so generated to the heat obtained by FRICTION.</i> <i>Infer that perspiration is a SAFETY-VALVE for the escape of superfluous heat.</i>
(2) The skin is kept soft and smooth by oil secreted (kept) in its small cells (holes).	(b) <i>Also compare sweat as an excretion to the waste ashes of a FURNACE—the greater the fire the more ashes produced.</i>
(3) If these pores and cells be blocked up with dirt, then we have—	(2) <i>Question to obtain the effect of cold winds upon the skin (CHAPPING), especially if the skin be damp. Liken this roughness of the skin to HORNY scales, and hence show the necessity of the oily secretion.</i>
(a) A diseased skin.	(3) <i>Refer back to the Introduction to—</i>
(b) Blood-poisoning.	(a) <i>Recall the fact that disease is an ALTERATION or a suspension of the FUNCTIONS of an organ.</i>
(c) Other organs (as the kidneys) have double work to do.	<i>Apply this law to the skin.</i> (b) <i>Illustration: An infant boy was once sized and gilded to represent what is called the "Golden Age," in a state procession in Rome; the pores were consequently stopped up, and the blood retaining its impurities, the boy died.</i>
(4) Therefore we should	(c) <i>Inform that after scarlet fever DROPSY sometimes sets in from this cause: the skin is peeling off, and does not perform its work properly, and the kidneys have to work doubly hard to rid the body of impurities.</i>
(a) Wash the exposed parts (the hands and the face) two or three times a day.	(4) (a) <i>Obtain from the class the names of the parts most exposed, and the need for their more frequent washing. Hence the provision of school LAVATORIES.</i>
(b) Bathe or sponge the whole body once a day.	(b) <i>Inform that sea-bathing is the healthiest kind of washing, because it combines fresh AIR and good EXERCISE.</i>
	<i>Caution that bathing should always be TWO HOURS after a MEAL, should not be done WHEN COLD, or be prolonged AFTER A CHILL.</i>

MATTER.	METHOD.
	<p>Before leaving this part of the subject it may be mentioned that in the warmer countries of the EAST Cleanliness has frequently formed a PART OF RELIGION, as—</p> <p>(i.) The Jews washed before meat, and performed many ablutions.</p> <p>(ii.) The Turkish Baths are used in connection with Mohammedanism.</p> <p><i>Illustrate</i> by the following anecdote from the "Rambler," and remark that to an Oriental mind the moral would be obvious:—</p> <p>"A dervise of great sanctity one morning had the misfortune, as he took up a crystal cup which was consecrated to the prophet, to let it fall on the ground and dash it to pieces. His son coming in some time after, he stretched out his hand to bless him, as his manner was every morning; but the youth going out, stumbled over the threshold and broke his arm. As the old man wondered at these events a caravan passed by on its way to Mecca. The dervise approached it to beg a blessing; but as he stroked one of the holy camels he received a kick from the beast which sorely bruised him! His sorrow and amazement increased on him, until he recollects that, through hurry and inadvertency, he had that morning come abroad without washing his hands."</p>
Clean Clothing.	<p>First <i>explain</i> that all Clothing is to PROTECT the body—</p> <p>(i.) From heat, by guarding against the sun's rays; or</p> <p>(ii.) From cold, by KEEPING IN THE NATURAL HEAT of the body.</p> <p>(1) Show the importance of CHANGE OF LINEN—</p> <p>(i.) By the absorption of the SWEAT in the clothing next the skin;</p> <p>(ii.) By the adherence to the linen of the SCALES of the epidermis [outer skin].</p> <p><i>Infer</i> the impurity of soiled linen from its UNPLEASANT SMELL (filth and impurities invariably have a bad smell, and the NOSE seems to be the Inspector of Nuisances for the body, DETECTING filth, and asking for its removal); hence the phrase "clean and sweet."</p>
(1) Under-clothing— (a) Should be put off nightly.	

MATTER.	METHOD.
(b) Should be changed frequently. (2) Outer clothes. (3) Boots or shoes.	<p><i>Teach</i> (i.) That under-clothing and bed-linen should be well SHAKEN to rid them of dust and skin-scales.</p> <p>(ii.) That while in use they should be EXPOSED to the FRESH AIR as often as possible.</p> <p>(2) <i>Elicit</i> from the children that Clothes should be well and frequently BRUSHED, or the DUST</p> <p>(a) SPOILS them ;</p> <p>(b) Is BREATHED from them ;</p> <p>(c) ADHERES to the skin with the sweat, and we so become "dirty."</p> <p>(3) <i>Gather</i> from the class that shoes should be blacked—</p> <p>(a) For the sake of NEATNESS ;</p> <p>(b) To PRESERVE the leather.</p>
Cleanliness of Habit. (1) Clean dwellings. (a) Well ventilated. (b) Well lighted. (c) Properly planned and drained.	<p>(1) <i>Demonstrate</i> that this part of the subject relating to clean dwellings is most important, as filthy dwellings and bad drainage CAUSE EPIDEMICS.</p> <p>Therefore <i>argue</i> that by neglect careless TENANTS and indifferent LANDLORDS are not unfrequently morally GUILTY of wholesale MANSLAUGHTER.</p> <p><i>Illustrate</i> by the "PLAGUES" mentioned in English History and the PROBABILITY OF TRACING them to the wretched streets and dwellings of those times</p> <p><i>Contrast</i> the unsanitary condition of CONSTANTINOPLE with the cleanly appearance of DUTCH TOWNS.</p> <p>(a) <i>Teach</i> that fresh air is as NECESSARY to us as food—that it supplies the body with OXYGEN; but afterwards the expired breath pollutes the air with CARBONIC ACID.</p> <p><i>Illustrate</i> by the Black Hole of Calcutta (1756).</p> <p>(b) <i>Teach</i> that want of light makes people SICKLY AND PALE and brings on consumption.</p> <p><i>Illustrate</i> by the celery plant becoming pale, that is, white, when earthed-up and deprived of light.</p> <p>(c) On the black-board <i>sketch</i> how plans and LEVELS should be arranged to CARRY OFF IMMEDIATELY all refuse, for—</p> <p>(i.) The poison from PUTREFYING matter breeds FEVER.</p> <p>(ii.) The fever is spread on the TINTED ATMOSPHERE and becomes EPIDEMIC.</p>

MATTER.	METHOD.
<p>(2) Decency in habit and in language.</p> <p>(a) Well-combed hair.</p> <p>(b) Clean teeth.</p> <p>(c) Refraining from spitting.</p> <p>(d) Never using unchaste expressions.</p>	<p>At this stage of the Lesson the Teacher may judiciously and carefully <i>allude</i> to the state of the SCHOOL OUTBUILDINGS AND OFFICES.</p> <p>(2) (a) <i>Commend</i> the tidiness which induces well-combed hair.</p> <p>(b) Show how teeth left uncleansed begin to decay; and how loss of teeth is followed by INDIGESTION or dyspepsia and all its attendant evils.</p> <p>(c) <i>Inveigh</i> against this dirty habit, which</p> <ul style="list-style-type: none"> (i.) some children seem to cultivate by CONTINUAL PRACTICE; (ii.) is indulged in sometimes to indicate SPITE AND DEFIANCE; (iii.) and is actually introduced into the round GAMES. <p>(d) <i>Deal</i> with this point <i>delicately</i>, but by no means pass it over.</p> <p><i>Assure</i> the class—</p> <ul style="list-style-type: none"> (i.) That absence of Cleanliness often MEANS ABSENCE OF DECENTY and decorum. (ii.) That in LOW DISTRICTS the LANGUAGE is often as polluted as the AIR. (iii.) That an unhealthy BODY often ACCOMPANIES an unhealthy MIND.
<p>Conclusion.</p> <p>(1) Habits of cleanliness must be practised from childhood.</p> <p>(2) Cleanliness adds to comfort and elevates the taste.</p> <p>(3) Cleanliness is of real use in the business of life.</p>	<p>(1) <i>Declare</i> that it is most important to begin the subject of Cleanliness with children; and <i>illustrate</i> this by the Irish landlord who built a lot of nice new cottages for his tenantry, but who, when he visited them shortly after their occupation, found them as dirty and wretched as the miserable huts from which the people had just removed, because they had never been taught to be clean and tidy.</p> <p>(2) <i>Enumerate</i> the discomforts of filth, its OFFENSIVENESS to sight and smell, and <i>exhibit</i> the DEPRAVITY of taste that accompanies it.</p> <p>(3) Cleanliness as a LETTER OF RECOMMENDATION may be thus <i>illustrated</i>: A gentleman advertised for a boy to assist him in his office, and many applicants presented themselves. Out of a large number he in a short time selected one and dismissed the rest. "I would like to know," said a friend, "on what ground you selected that boy, who</p>

MATTER.	METHOD.
(4) Cleanliness, being the chief source of health, is an imperative duty.	<p>had not a single recommendation." "You are mistaken," said the gentleman; "he had a great many. He wiped his feet when he came in, and closed the door after him, showing that he is careful. He gave up his seat instantly to a lame old man, showing that he is kind and thoughtful. He took off his cap when he came in, and answered my questions promptly and respectfully, showing that he is polite and gentlemanly. He picked up the book which I had purposely laid on the floor, and replaced it on the table, while all the rest stepped over it or shoved it aside; and he waited quietly for his turn, instead of pushing and crowding, showing he is honest and orderly. When I talked with him, I noticed that his clothes were carefully brushed, his hair in nice order, and his teeth as white as milk; and when he wrote his name I noticed that his finger-nails were clean, instead of being tipped with jet like the little fellow's in the blue jacket. Don't you call these things letters of recommendation?" (ROYAL READER, No. III., p. 148.)</p> <p>(4) <i>To show the moral OBLIGATION of Cleanliness as a duty to Society should be the great practical lesson.</i></p> <p>Some slight scientific knowledge on the part of the Teacher</p> <p>(a) In PHYSIOLOGY will show the necessity of Cleanliness in our PERSONS;</p> <p>(b) In SANITATION, will show its demands on behalf of the welfare of the COMMUNITY.</p> <p><i>Assert that</i></p> <p>(a) PURE WATER AND PURE AIR are ESSENTIALS.</p> <p>(b) PURE WATER AND PURE AIR are BETTER THAN DRUGS.</p> <p>(c) It is an imperative duty</p> <p>(i.) To expel [get rid of] dirt from skin, house, street, and city, or the DEMON TYPHUS will still carry off its thousands every year;</p> <p>(ii.) To ventilate rooms, cleanse drains, free rooms from MUSTY SMELLS, and keep both house and person clean. The EXAMPLE set</p> <p>(a) by the Teacher in his own PERSON,</p> <p>(b) by the Teacher in his daily INSPECTION of the children and the school premises, should <i>constantly bring</i> the imperative nature of the subject <i>before the children.</i></p>

XXIX.—MODESTY.

Introduction.—Question, as, “What is that sweet and fragrant Flower that hides its beauty in shady nooks? Is it a nice flower? Is it pleasant to the eye? to the nose? (Yes.) Then has it every good quality a flower should possess? And does it nearly always seem to hide itself? Now, what is that feeling which induces [makes] a person to try to hide his merits [goodness] from notice?” etc., etc. Or adopt some other method to teach the figurative Modesty of the Violet, and so point the questions as to arrive at a definition.

If the children are not sufficiently acquainted with the flower as to afford the teacher a basis to work upon, let them first repeat simultaneously—

“Down in a green and shady dell,
A modest violet grew;
And there it was content to bloom,
As if to hide from you”—

and then work upon this newly-imparted information by questions as above.

MATTER.	METHOD.
<p>Definition. B. B. H.</p> <p>Modesty is a feeling of lowly-mindedness, that makes a person seek to hide his merits.</p>	<p><i>Relate</i> the anecdote of Washington, who, when called on to receive the public thanks of Congress for the able manner in which he had conducted the War of Independence, was so abashed that he could find no words to acknowledge the compliment, whereupon the Speaker told him that his “Modesty was as great as his valour.”</p> <p>Show that Washington did not MEASURE HIS MERITS very highly, by such <i>questions</i> as, “Had he done anything great? Was he admired for it? Had he himself anything to be proud of? Did he ESTIMATE his own worth as highly as other people did?” etc., etc.</p> <p>To senior classes give the LITERAL meaning, as “measuring or estimating one’s self as being little.”</p> <p>Contrast “Modesty” and “Shame”—the one tries to HIDE MERITS and the other to COVER DEMERITS.</p>

MATTER.	METHOD.
Different Aspects of Modesty.	
(1) Humility.	<p>(1) <i>Despise</i> the FALSE HUMILITY of the Uriah Heep kind—(Dickens's "David Copperfield")—and show how TRANSPARENT is all such Mock Modesty: Uriah always pretended to be "so 'umble."</p> <p><i>Illustrate</i> by the figure of wheat, which, while its ear is empty, holds up its head proudly, but as soon as it is filled with grain, bends modestly down, and withdraws from observation.</p>
(2) Purity of Manners— (a) Decency. (b) Chastity.	<p>(2) (a) May <i>apply</i> directly to Boys, but (b) is most applicable to Girls; and in mixed schools care should be taken to indicate that BEHAVIOUR which is excusable in a boy may be very UNBECOMING IN A GIRL.</p> <p>In mixed and girls' departments <i>rebuke</i> kindly, yet so firmly as to indicate your sincerity, what are ordinarily known as "TOM-BOYS," taking care not to be too pointed as to <i>draw attention</i> to any glaring example, and so hurt the offender's feelings (which will do more harm than good), but to <i>show</i> gently the PROPER COURSE OF BEHAVIOUR.</p> <p>The whole BEHAVIOUR OF THE SCHOOL may be reviewed in this division of the Lesson.</p> <p>With Boys <i>invective</i> strongly against that practice of WRITING COARSE EXPRESSIONS on any vacant spot; and <i>illustrate</i> that just as a serpent or a small shows its track by the slime it leaves behind, so indecent persons show by this means the contemptible course their minds have taken.</p> <p><i>Strive to show</i> that INDECENT thoughts and expressions LOWER THE CHARACTER. They defile it as pitch will defile the fingers. The modest nature, like a sensitive plant, will shrink from the slightest touch of coarseness.</p> <p>In <i>dealing</i> with CHASTITY, advanced classes might with advantage have an analysis of Milton's "Comus," and as the whole poem depends on this virtue, it would, when <i>commented</i> upon, form a fine lesson of itself. See from line 420 onwards, and specially note—</p> <p>" 'Tis chastity, my brother, chastity: She that has that is clad in complete steel;</p>

MATTER.	METHOD.
	<p>And, like a quivered nymph with arrows keen, May trace huge forests and unharboured heaths, Infamous hills and sandy perilous wastes.</p> <p style="text-align: center;">* * * * *</p> <p>So dear to heaven is saintly chastity, That when a soul is found sincerely so, A thousand liveried angels lackey her, Driving far off each thing of sin and guilt."</p>
Morbid Forms of Modesty.	
(1) Shyness.	<p>(1) <i>Show</i> how this may be a NATURAL WEAKNESS when exhibited in BLUSHING, and how Girls are more prone to it, and that with them it is NOT ALWAYS UNBECOMING ; with Boys it is best conquered.</p> <p>Shyness SOMETIMES HINDERS men from doing their DUTY. How often we hear, when a person is asked why he did not do a certain thing, the answer—"I didn't like to."</p> <p><i>Illustrate</i> by the shyness of the late Prince Consort, and his diffidence on public occasions, whereby all his good works were enhanced.</p>
(2) Timidity of Manners.	<p>(2) <i>Show</i> how Timidity is bred from living in SECLUSION, and is exhibited on introduction to any NEW SPHERE of life, and that "FAMILIARITY" which "breeds contempt" is its proper REMEDY.</p> <p><i>Teach</i> that it is quite possible to be MANLY AND YET MODEST, and that Modesty HATES compliment and FLATTERY.</p>
The Opposites of Modesty.	
(1) Boastfulness.	
"Empty vessels make the most sound."	<p>(1) Show by <i>applying the proverb</i> how the braggart MISSES HIS OBJECT, as he most frequently breeds contempt instead of drawing forth the admiration his BRAGGADOCIO COVETS.</p> <p><i>Illustrate</i> by the character of Braggadocio in Spenser's "Faery Queene;" and by the fable of "The Cat and the Fox"—the fox claiming precedence in all tricks of the chase ; and yet his boasted fertility of resources did not save him from the hounds, while puss was preserved by her single and modest plan of taking to a tree.</p>

MATTER.	METHOD.
(2) Vanity. "O wad some Power the giftie gie us To see oursel's as others see us! It wad frae monie a blun- der free us And foolish notion."	(2) Teach that if we set but a JUST VALUE on ourselves we have but LITTLE TO BE VAIN OF. Illustrate by Burns's "Lines to a Louse," mention- ing the circumstance which called them forth, and quote them to show that our DEMERITS more than COUNTERBALANCE OUR MERITS. Illustrate by the stag who was vain of his horns and despised his legs; and yet the former were his ruin when they entangled him, while his legs might have saved him by flight. How VANITY PUNISHES ITSELF may be illus- trated by the legend of Narcissus, who was trans- formed into a flower for admiring his own reflection in a lake. Contrast Modesty with Vanity: quote Cowper— "True Modesty is a discerning grace, And only blushes in the proper place; But counterfeit is blind, and skulks through fear, Where 'tis a shame to be ashamed to appear: Humility the parent of the first, The last by Vanity produced and nursed."
(3) Impudent Assurance.	(3) Disparage the VULGARITY OF IMPUDENCE, and show that merit, like water, finds its own LEVEL. Contrast Impudence with Manliness— "On their own merits modest men are dumb." George Colman.
(4) Self-assertion.	(4) Teach that DIGNITY may be preserved WITH- OUT PRESUMPTION; that "children should be SEEN AND NOT HEARD" in company; and that we should NOT "BLOW OUR OWN TRUMPETS." Explain the custom which gave rise to this latter phrase. Say it is CHARACTERISTIC OF MODESTY to "Do good by stealth, and blush to find it fame." But true Modesty is as STRONG as it is BEAUTI- FUL—like the rock which in summer is so clothed with verdure that it becomes a soft carpet; but it also stands unmoved in face of the fiercest storm. Condemn the FALSE PRIDE which regards POVERTY as a CRIME, sometimes exemplified in refusal to ACKNOWLEDGE POORER RELATIONS. Mention those who consider many things, even duty, as " <i>infra dignitatem</i> " (beneath one's dig- nity), and teach that NOTHING IS " <i>INFRA DIG.</i> " BUT ABSOLUTE WRONG-DOING.

Conclusion.—From the last division *educe* that AS WE GROW UP we should endeavour to be

“Of manners gentle, of affections mild,
In wit a man, simplicity a child.”

And that three GREAT LESSONS to be learned are—

- (1) That if we have nothing to be proud of, IT IS A DUTY to be Modest.
- (2) That if we have anything to be proud of, our Modesty is then THE MORE WORTHY. And
- (3) That when the true worth of Modesty IS DISCOVERED, it is all the more HIGHLY APPRECIATED.

XXX.—COURAGE.

Introduction.—Relate any anecdote bearing on the display of Courage; let it be, if possible, some local exhibition of the quality—perhaps some rescue from fire, or from drowning, or from colliery or machinery accidents. Demand the appreciation of the class for this quality, and endeavour to obtain from the narrative a definition of it.

If the class cannot respond to this call, let the Teacher give the definition, and write it on B. B.

MATTER.	METHOD.
Definition. B. B. H.	<i>Lead</i> the class to <i>distinguish</i> between real Courage, cool and determined, and bravery stimulated by EXCITEMENT.
Courage is that quality which enables us to meet danger without fear, and to endeavour to overcome it. <i>Or,</i> Courage is daring to do right.	<i>Relate</i> the story of the “Loss of the Birkenhead” as an instance of QUIET, cool courage (ROYAL READER No. IV., p. 260); give an example of “DUTCH COURAGE,” and hold it up to <i>ridicule</i> . Teach that, from the ETYMOLOGY of the word, Courage must proceed from the heart, and force home the point by <i>mentioning</i> that Richard I for his great Courage was nicknamed <i>Cœur de Lion</i> (Lion-hearted). Teach that while some are in constant CONTACT WITH DANGER, as sailors and colliers, it is their duty to AVOID RECKLESSNESS both for their OWN SAKES and for the SAKES OF OTHERS.
(Courage is derived from Lat. <i>cor</i> , the heart.)	

MATTER.	METHOD.
	<p><i>Show that true Courage DARES TO BE SINGULAR, and illustrate by Milton's Abdiel,—</i></p> <p><i>"The Seraph Abdiel, faithful found Among the faithless, faithful only he,"— (<i>Paradise Lost</i>, Book V.)</i></p> <p>whose whole conduct will illustrate the characteristic of Courage. This is really the COURAGE OF ONE'S CONVICTIONS, a branch of the subject which may be judiciously commented upon.</p>
<p>The Two Kinds of Courage.</p> <p>(1) Physical Courage faces imminent bodily peril without flinching. Courage exerted in a good cause is sometimes called Valour.</p> <p>(2) Moral Courage in-</p>	<p>(1) <i>Instance</i>—</p> <p>(a) THE SOLDIER IN BATTLE, and the reward provided for his Valour in the VICTORIA CROSS.</p> <p><i>Illustrations</i> :—</p> <p>(i.) Horatius (Macaulay's "Lays," ROYAL READER No. VI., p. 263), who</p> <p style="padding-left: 40px;">"Kept the bridge In the brave days of old."</p> <p>(ii.) "The Private of the Buffs" (Sir Francis Doyle's companion poem to the "Loss of the Birkenhead").</p> <p>(iii.) The attack on the Cashmere Gate at Delhi.</p> <p>(b) The RESCUER OF LIFE, and his reward in the MEDAL of the Humane Society.</p> <p><i>Illustration</i> :— Grace Darling. (ROYAL READER No. V., p. 41.)</p> <p>(c) The Courage EVOKED by the calls of HUMANITY, or displayed in a CHIVALROUS defence of the weak and oppressed. The unpretentious heroism of devoted Courage can best be gathered from the statistics of the London Fever Hospital, where 492 officers have contracted fever, and of these 83 died; of the first 33 resident medical officers 22 took the disease, and 8 of them died.</p> <p><i>Explain</i> that the TEST of Courage is the alacrity with which it will ASSEET ITS SUPREMACY, and settle to work to COMBAT the approaching danger; that to be WORTH ANYTHING it must be of an ENDURING CHARACTER.</p> <p>(2) Physical Courage may NOT BE POSSESSED</p>

MATTER.	METHOD.
duces one to do right under all circumstances, without fear of ridicule or punishment.	<p>BY ALL (as weakly, nervous, and naturally timid people), yet ALL MAY PRACTISE Moral Courage, which is the TRUEST KIND.</p> <p><i>Illustrate by the tale of the chimney-sweeper's boy, who, left alone at work in a lady's chamber, overcomes the temptation to purloin her jewels.</i></p> <p><i>Impress that men and women must often be SINGULAR if true to their OPINIONS, and explain that the TEST of Moral Courage is the amount of RIDICULE it can successfully WITHSTAND.</i></p> <p><i>Illustrate by the terms "Quaker" and "Methodist," which were originally terms of ridicule. One of the Reformers being told, "All the world are against you," replied, "Then I am against all the world." Over the dead body of John Knox it was said, "There lies he who never feared the face of man."</i></p> <p><i>Demonstrate that while Physical Courage may be MERE PRESENCE OF MIND, or a knowing what to do for the best in an EMERGENCY, Moral Courage is a MORE ENDURING FRAME OF MIND; but as the FORMER sometimes stands up in defence of the OPPRESSED, so the LATTER is sometimes necessary to RESIST what is felt to be WRONG. Illustrate this point by the examples of Sir Thomas More and by Pym.</i></p>
<p>Uses of Courage.</p> <p>(1) Courage of itself is neither good nor bad; its worth depends on its exercise.</p> <p>(2) Courage is often required to seize opportunities as they occur.</p>	<p>(1) <i>Illustrate that as the moon BORROWS ITS LIGHT from the sun, so Courage DERIVES ITS CHARACTER from the OBJECT that inspires it.</i></p> <p><i>Condemn Courage when it is the ALLY OF VICE, and declare that nothing but evil can be spoken of it.</i></p> <p><i>Bestow the highest praise upon Courage INSPIRED BY VIRTUE AND HUMANITY.</i></p> <p>(2) <i>Use and amplify the following quotation from Sydney Smith on this point:—"A great deal of talent is lost in the world for the want of a little Courage. Every day sends to their graves a number of obscure men, who have only remained in obscurity because their timidity has prevented them from making a first effort; and who, if they could have been induced to begin, would in all probability have gone great lengths in the career of fame. The fact is, that to do anything in this</i></p>

MATTER.	METHOD.
(3) A great use of Moral Courage is to say "No" to temptation.	<p>world worth doing, we must not stand back shivering and thinking of the cold and danger, but jump in and scramble through as well as we can."</p> <p>(3) <i>Illustrate</i> this use of Moral Courage by lads getting into trouble, NOT because they are NATURALLY BAD, or that they want to go wrong, but because they have not the Courage to REFUSE. Examples of this are constantly cropping up in SCHOOL LIFE.</p>
(4) Courage as opposed to Timorousness.	<p>(4) <i>Show</i> that a Courage which is REASONING and thoughtful may be ACQUIRED by timid and nervous persons, as Reason must make them recognize the FOLLY OF BEING AFRAID of darkness, of solitude, etc.</p> <p><i>Insist</i> that the timorous should MAKE IT A POINT of honour and conscience to go to the BOTTOM OF EVERY DREAD, and to eschew a sense of SAFETY which is BOUGHT BY EVASION: much may thus be done to CONQUER THAT FEAR which BURDENS SOME PEOPLE from their birth.</p>
Mistaken Ideas of Bravery. (1) True Bravery does not seek danger unnecessarily. (2) Life and limb should not be risked— (a) For reward, (b) For praise, (c) For any useless purpose. (3) True bravery is not pretentious.	<p>(1) While <i>praising</i> Valour <i>disparage</i> rash BRAVADO.</p> <p><i>Teach</i>—</p> <ul style="list-style-type: none"> (a) That the truly brave SHUN DANGER, and only UNDERTAKE RISK for some GOOD PURPOSE; (b) That people should only exhibit their "PLUCK" when there is a LEGITIMATE CALL for it; (c) That the BEST KIND of bravery is danger undertaken for the SAKE OF OTHERS. <p>(2) <i>Censure</i>—</p> <ul style="list-style-type: none"> (a) Mercenary FEATS of daring; (b) The folly of BRAGGARTS. <p><i>Condemn</i>—</p> <ul style="list-style-type: none"> (c) ACROBATIC exhibitions which endanger life and limb; and show the wrong inflicted by the MORBID tastes which encourage such performances. <p>(3) <i>Teach</i>—</p> <ul style="list-style-type: none"> (a) That THE BRAVE ARE MODEST and tender-hearted; (b) That only COWARDS and bullies ILL-TREAT THE WEAK and defenceless;

MATTER.	METHOD.
(4) There is a Courage of insensibility.	(c) That TYRANNY arising from CONSCIOUS SUPERIORITY of strength is not BRAVERY—“Might is not Right.” (4) <i>Explain</i> that this seems to be the common COURAGE OF ARMIES, and is USEFUL in the SOLDIER. The opposite or sensible appreciation of danger may be thus <i>illustrated</i> : A celebrated commander having his attention directed to seeming tokens of cowardice in one of his men, then marching into action, replied, “That man does not lack Courage; he sees his danger and faces it.”

Conclusion.—(1) *Extol* the Courage which acts in THE CAUSE OF HUMANITY as the HIGHEST FORM of the virtue; and *illustrate* by Lifeboat work, or by the rough and rugged Colliers, who so frequently place their lives at the mercy of the dreadful choke-damp in attempts to effect rescues from colliery explosions. At the same time *condemn* the criminal RECKLESSNESS which not unfrequently CAUSES these dire calamities: maintain that this is not Courage, but mere CALLOUS INDIFFERENCE to danger.

(2) *Hold up to admiration* the noble and undaunted bearing of those who manifest Courage in times of PANIC: *illustrate* by the “Loss of the Birkenhead.”

(3) *Maintain* that the BRAVE ARE FORBEARING, and are ever RELUCTANT TO TAKE PROVOCATION; yet they do NOT SUBMIT TO INDIGNITY without remonstrance; but with them a “blow” never precedes a “word.” *Quote* Polonius’s advice to his son,—

“Beware
Of entrance to a quarrel: but, being in,
Bear it, that the opposer may beware of thee.”

And to *prove* that true Courage is neither cruel nor overbearing, let the class repeat the couplet,—

“Cowards are cruel; but the brave
Love mercy, and delight to save.”

(4) *Conclude* with the following advice as to the EXERCISE OF COURAGE:—

“I hate to see a thing done by halves. If it be right, do it boldly; if it be wrong, let it alone.”

XXXI.—PRUDENCE.

Introduction.—The virtue of Prudence is so comprehensive in its workings that it is possible to apply its dictates to every phase of life,—in its (1) Physical, (2) Social, and (3) Moral aspects. The universality of the subject may be brought home to children's minds by such questions as—

(1) "Would you take hold of a poker that had just lately been red hot, although it had cooled down to its usual colour? Why not?" etc.

So teach that experience makes us pay due respect to Physical Laws, because it is Prudent to do so.

(2) "Do we think it right to have laws and to obey them? Do we think it right that one person may be allowed to rob or to murder another person whom he does not like? What would become of us if such things were allowed?" etc.

So teach how Prudence induces an observation of Social Laws.

(3) "Does a parent make it a point to teach his child to lie and to deceive? Whom may that child deceive in turn? Does the parent teach the child to destroy and to damage property? Because whose property may the child damage in turn?"

So infer that the parent, for his own protection and happiness, is generally careful to inculcate a Moral Code of some kind—that it is Prudent on the part of the parent to do so.

From the all-pervading nature of Prudence, Plato styled it the leading virtue, and by a simultaneous answer of "Prudence" to a string of well-put questions this comprehensiveness may be shown.

MATTER.	METHOD.
Definition. B. B. H.	(1) <i>Lead</i> the class to see that Prudence is PRACTICAL WISDOM or forethought put to practical purposes.
Prudence is cautious forethought.	(2) <i>In dealing</i> with the ETYMOLOGY of the word, admit that NO ONE CAN EXACTLY FORESEE or look into the future so as to tell what is going

MATTER.	METHOD.
(Prudence is derived from Lat. <i>prudens</i> , or <i>providens</i> , foreseeing.) "Look before you leap."	to happen, YET BY EXPERIENCE , or by bringing the past to bear upon the future, and by logical INFERENCE that certain effects always follow certain causes, we may, for instance, foresee that if we venture on a sheet of ice of one day's frost only, that we shall in all probability fall through into the water. It is Prudence seeing so far that prevents this befalling us.
"Prudence is that virtue by which we discern what is proper to be done under the various circumstances of time and place." <i>Milton.</i>	(3) <i>Say</i> the poet has called Prudence "a sly, slow thing with circumspective [able to see all round] eyes." The reason is because Prudence LOOKS ROUND A THING from all ways, viewing and re-viewing the matter in every light.
	(4) <i>Further explain</i> that the idea of Prudence includes DEU CONSULTATION , in order that a resolution taken up may NOT be too PRECIPITATE OR TOO SLOW . For instance, you may, and perhaps most frequently do, consult your own inner consciousness (in some critical matters you may go so far as to call in the aid of some friend whose opinion you highly value) upon a contemplated word or act, and not till the consultation has ended in a right decision (or a decision that you think is right) do you put your intentions into execution. This is Prudence.
Characteristics of Prudence. (1) Prudence requires natural sagacity to profit by experience. "For one sweet grape who will the vine destroy?" <i>Shakespeare.</i>	<i>Tell the class</i> that in this part of the Lesson we are going to see HOW Prudence is OBTAINED [got]. (1) <i>Treat of IMPRUDENT</i> people under this head, arguing that the VERY ANIMALS ARE SAGACIOUS enough to learn by EXPERIENCE . Even of the YOUNG it is said that "a burnt child dreads the fire." Yet we often come across rash and IMPULSIVE PEOPLE upon whom nothing acts as a WARNING ; so unreasonably daring are they that NOTHING OVERAWES them, for they "rush in where angels fear to tread." <i>Argue</i> that all PUNISHMENTS DEVISED in school or by law are really supposed to act as DETERRENTS by which the prudent mind will PROFIT IN FUTURE . <i>Quote</i> examples of Imprudence, as— (a) Imprudent words (which bring actions for LIBEL), or exaggerated statements; (b) Indiscreet ACTS , not necessarily wrong, but which give CAUSE FOR GOSSIP . (2) <i>Assert</i> that there are SOME minds so very

MATTER.	METHOD.
times a natural presence of mind. In some cases it is an acquired ready turn of thought.	WELL-BALANCED that they never get into scrapes or difficulties—they are NATURALLY STAID. OTHERS again ACQUIRE this habit by WEIGHING their intentions DELIBERATELY before acting upon them, and thus they SAVE themselves many bitter REGRETS.
Prudence as a Middle Course.	<i>Say</i> that some people CULTIVATE Prudence so WELL that the habit of "foreseeing" comes so quickly to them that they are said to have "PRESENCE OF MIND" in emergency, and their "acting for the best" on the spur of the moment is only an OUTCOME OF PRUDENCE.
Exemplified in (1) Zeal (between Indifference and Bigotry).	Now go on to say that there is one great PECULIARITY about Prudence, and it is this—it seems always to point out a middle course BETWEEN TWO EXTREMES, just as the ancients would teach us to steer between Scylla and Charybdis. (<i>Explain and apply</i> this phrase.) (1) For <i>illustrations</i> of how Zeal has gone to the extreme of Bigotry see the Lesson on "Zeal and Energy." Indifference is almost a negative factor in the consideration of the subject. It is when ZEAL BEGINS that the DANGER exists of running to extremes.
(2) Temperance (between Indulgence and Austerity).	(2) <i>Say</i> some people indulge and PAMPER THEMSELVES till they lose their health, while others DENY THEMSELVES necessaries; but Prudence dictates Temperance. (See Lesson on "Temperance.") Temperance may be applied to OTHER MATTERS BESIDES FOOD, as— (a) To Habits ; (b) To Pleasures ; (c) To Moderation generally. In all, Prudence foresees Moderation to be the only course that OVIATES a future PENALTY. <i>Quote and explain</i> —
(3) Courage (between Cowardice and Rashness).	"Good he refused with future ill to buy, Nor knew a joy that caused reflection's sigh." <i>Crabbe.</i> (3) <i>Uphold</i> the saying that "discretion is the BETTER PART OF VALOUR;" and as Prudence chooses a middle course, it CANNOT INCLINE to the extreme "COWARDICE." A good general does not throw away the lives of his men, and the bravest

MATTER.	METHOD.
(4) Justice (between Leniency and Severity).	<p>generals have prudently ordered a retreat instead of undertaking a hazardous battle, as Edward III. in his retreat on Crecy; for he "who fights and runs away, may live to fight another day." (See Lesson on "Courage.") <i>Treat this guardedly, and quote—</i></p> <p>"Perish discretion when it interferes with duty."</p> <p>(4) It may be shown that Leniency ENCOURAGES WRONG-DOING, while, on the other hand, Harshness also DRIVES STUBBORN NATURES to rebellion; but Justice meets the case midway. (See Lesson on "Justice.")</p> <p>So in <i>concluding this division</i> of the Lesson, Prudence generally may be IDENTIFIED AS MORALITY (or Piety), the VIA MEDIA between Immorality (or Irreligion) and Superstition—emphatically it is a "quality incompatible with vice, and can never be effectively enlisted in its cause."—<i>Burke</i>.</p>
Prudence Concerns itself about (1) Natural laws.	<p><i>Tell the class we are now going to see what a WIDE SUBJECT Prudence is, and how we can be Prudent in nearly everything.</i></p> <p>(1) <i>Mention</i> has been made of how obedience to natural laws (as with the hot poker and the thin ice) is dictated by Prudence. Let the class enumerate instances, as—</p> <p>(a) Prudence makes us grow FOOD not only enough for USE, but enough for SEED TO PRESERVE. With regard to their own food, Prudence teaches, "Waste not, want not."</p> <p>(b) Prudence makes us have FISHERY LAWS to preserve the young FRY from small meshes.</p> <p>(c) Prudence makes us have a Birds' Protection Act to PRESERVE our SONGSTERS from dying out.</p> <p>(d) Prudence makes us attend to SANITARY MATTERS, and to take medicine for DISEASE. And many other matters <i>may be cited</i>. With regard to a, b, and c, say it would be as foolish to neglect these matters as to "kill the goose that lays the golden eggs." Illustrate d by quoting the Imprudence of</p> <p>(i.) The Peculiar People, who believe that MEDICINE is worthless, and who REFUSE to take it.</p>

MATTER.	METHOD.
(2) Social government. "Forewarned is forearmed."	<p>(ii.) The Anti-Vaccinationists, who leave themselves liable to SMALL-POX.</p> <p>(iii.) The young French Prince who, coming to a village where plague was rife, said the disease would never attack one of the royal blood, and to show his contempt for the distemper he ran about scattering the feathers of an infected bed. His imprudence brought on the disease, from which he died (1545).</p> <p>(2) <i>Assert</i> that when people come to live together in FELLOWSHIP, Prudence again steps in to SECURE THE HAPPINESS AND PROTECTION of the community by IMPOSING CERTAIN RULES and regulations, to which all must submit for the common good. <i>For example</i>—</p> <ul style="list-style-type: none"> (a) We maintain POLICE to patrol the streets. (b) We institute a "RULE OF THE ROAD," and require bicyclists to carry lights at night. (c) We require dogs to be MUZZLED in the hot DOG-DAYS. (d) We MAINTAIN a large ARMY and costly NAVY, and encourage the invention of weapons of offence and defence (let class distinguish and enumerate), etc., etc. <p>The class may think of other examples, but the teacher must carefully bring forward the IDEA OF PRUDENCE in each and every one, although the motive or the necessity may have to be explored—as in a, for instance.</p> <p><i>Illustration</i> for d.—Fabius Maximus was a Roman general who acquired the name of the "Buckler [shield] of Rome," because by his great Prudence he kept Hannibal in a state of constant suspense by his strategy [plans], which did more good than many pitched battles.</p> <p>(3) We have seen that the TEACHER and the PARENT teach the child to be moral [good] because PRUDENCE DICTATES the necessity.</p> <p><i>Explain</i> that it is Prudent to demand</p> <ul style="list-style-type: none"> (a) HONESTY, or we may be CHEATED; (b) FRUGALITY, or we may come to WANT; (c) FORBEARANCE, to make friends of FOES; (d) TEMPERANCE, or we may ruin our HEALTH. <p>(<i>And so deal with all the virtues.</i>)</p>
(3) Morality [goodness].	

Conclusion.—*By recapitulation impress the following points:—*

- (1) That Prudence FORESEES CONSEQUENCES TO WRONG ACTS, and that if CHILDREN tried to foresee—
 - (a) they would not become SCAPEGRACES [would not escape favour];
 - (b) their foresight would never CAUSE them vain REGRETS;
 - (c) their DISCERNMENT would extend to prudent WORDS as well as to ACTS.

“A still tongue makes a wise head.”

“Speech is silvern, silence is golden.”

Illustration of Forethought being Prudence:—Captain Hall's forethought saved his Arctic Expedition.

- (2) That if Prudence be NOT NATURAL to us, we can OVERCOME our wild IMPULSES by a STEADY DETERMINATION to follow the promptings of Prudence.
- (3) That Prudence may be EXERCISED nearly everywhere, at all times, and in all matters—in thoughts, in words, in deeds.
- (4) That Prudence often shows a MIDDLE COURSE—it does not make a child study so hard as to become ill, or neglect his lessons till he becomes a dunce, but it makes him do a fair and sufficient amount of studying.
- (5) That all PRECAUTIONARY measures are the PROMPTINGS OF PRUDENCE (“Prevention is better than cure”). For instance, what an amount of labour and money is spent on drilling and training soldiers.
- (6) Give one CAUTION—not to MISTAKE SELFISHNESS FOR PRUDENCE, as in the application of the saying that “second thoughts are best:” the impulse of a generous nature may prompt a child to give away a penny to a deserving object, but a second thought may cut down the donation to a half-penny.

XXXII.—ZEAL AND ENERGY.

Introduction.—Begin the Lesson somewhat after this manner:—“Now, children, there are two things we want you to have. They are called ‘Zeal’ and ‘Energy;’ and if you show Zeal in

anything you are doing, you will generally do that thing with Energy. If you do not know what is meant by these two words, I shall try to explain them ; but you may be sure of this, that Zeal and Energy are both capital things to show in every duty you have to perform, either now or when you grow up."

Then proceed to assert that great men who have undertaken any pursuit have always followed it up with Zeal and have worked at it with Energy.

If the class be too young to have yet grasped the meaning of these two words from the context—and children, by a judicious placing of a word in a sentence, will often obtain an inkling of its meaning—or if the Teacher has reason to believe they have not yet comprehended the title of the Lesson, let him follow up the use of the terms with any easy paraphrase of them ; then proceed to illustrate.

Say, "There was once a great man, named Galileo, who had great Zeal for studying [learning all about] the heavens. He wrote a book to show that the earth moved round the sun, and the ignorant rulers of his country (Rome, 1633) made him take an oath that the earth stood still ; but when he got up from his knees, his Zeal forced him to exclaim, 'It moves for all that !' For this he was imprisoned three years : however, his Zeal did not mind that, and then his Energy induced him to prefer 'to wear out rather than to rust out ;' and when he was over seventy years of age, and nearly blind and deaf, he made a wonderful discovery about the moon (its librations) always turning the same face toward us.

"Then there was Columbus, who, in his Zeal for finding a new way to India, discovered America. In getting ships he displayed great Energy, trying first his native city Genoa, then John II. of Portugal, and for eight years he was trying the same plan at the court of Ferdinand and Isabella, during which time his Zeal did not mind the sneers and insults of the Spanish courtiers who laughed at his scheme ; but his Zeal made him at last accept badly-fitted ships, while his Energy kept his mutinous crew in order when they were nearly mad with terror.

"So Zeal in a cause has made men die for it. In every-day life we see doctors who have families of their own working zealously in the midst of a dread disease which they may carry home with them.

"Again, some men have taken up a cause with so much Zeal, and have worked at it with so much Energy all their lives, that they have wanted to do something for it after death. There was Edward I., whose ambition was to conquer Scotland: when he knew he was dying at Burgh-on-Sands, he directed his corpse to be carried with the army against the Scots. A similar request was made by the dying St. Louis (Louis IX. of France, 1269) in the crusade against the Saracens at Tunis. Then there was Count Ziska, the brave Bohemian captain, who lost first one eye and then the other in battle, and commanded that after death his body should be flayed, and the skin be made into drum-heads to send dismay into the hearts of their enemies when his followers went out to battle for the cause (1424)."

MATTER.	METHOD.
Definition. B. B. H.	<i>Go on to say</i> , "Now you see people who have Zeal for a certain thing seem to be, as it were, BOILING OVER WITH WILL to do that thing," and proceed to use the <i>figure</i> of a KETTLE of water boiling and bubbling AS IF EAGER for its work of making tea. Girls will readily be made to perceive that if the water is NOT BOILING, it will NOT DO ITS WORK properly and make good tea.
(Zeal, from Gr. <i>zēlos</i> , eager, from <i>zēi</i> , I boil. Energy, from Gr. <i>en</i> , in, <i>ergon</i> , work.)	Having shown the necessity for ARDOUR in doing a work properly, <i>argue</i> that to be ardent is SYNONYMOUS with DOING A THING WELL, and that what is "worth doing at all is worth doing well."
"Where there's a will there's a way."	Here introduce the ETYMOLOGY OF ENERGY, and reverting to the illustration of boiling, say how careful is a cook boiling meat to KEEP the water at BOILING-POINT. By this <i>invite</i> the children to well CARRY OUT whatever they begin—FIRST have ZEAL to get to boiling-point, and THEN to have ENERGY to keep at that point.

Introduce the proverb, and insist that ZEAL is the WILL, while ENERGY FINDS THE WAY; that the

MATTER.	METHOD.
	<p>spirit breathed in this proverb is necessary to LEAD ON to whatever SUCCESS we may achieve.</p> <p><i>Claim</i> that Zeal and Energy</p> <ul style="list-style-type: none"> (i.) are demanded by EVERY WORK worth doing, if we are to PERFORM IT PROPERLY ; (ii.) will OVERCOME every DIFFICULTY that impedes our progress. <p>Speaking of DIFFICULTIES, <i>remind</i> the class that</p> <ul style="list-style-type: none"> (a) "Kites rise against, not with the wind;" (b) "No man ever worked his passage anywhere in a dead calm." <p>Declare that SOME PEOPLE have Energy STAMPED upon them. They are BRISK ; they have a quick ELASTIC TREAD ; they NEVER SKULK about ; but they walk with an ERECT carriage, and the way they set about a job indicates at once that "THEY MEAN BUSINESS," and will not allow "THE GRASS TO GROW UNDER THEIR FEET" while they are about it.</p>
<p>Wrong Kinds of Zeal.</p> <p>(1) Striving to do too much, or Zeal without Prudence.</p> <p>(2) Misdirected contentious Zeal, or bigotry.</p>	<p>(1) Before plunging further into the subject, <i>admit</i> that, GENERALLY speaking,</p> <ul style="list-style-type: none"> (i.) Zeal confines itself to ONE PURSUIT, but (ii.) it is possible, and frequently happens, that a person shows Energy in WHATEVER HE DOES. <p>As there is a LIMIT to every one's CAPACITY (it must be admitted that a person will best follow, and show more Energy in, an occupation for which he is BEST FITTED), say that it is unwise to "have TOO MANY IRONS in the fire." <i>Apply</i> this saying.</p> <p><i>Quote</i> the witty remark made on those who attempt this impossible feat, that "they always seem TOO BUSY to do any work."</p> <p><i>Urge</i> that people should be allowed to follow that SPECIAL WORK for which they are BEST ADAPTED, and for which they show a special aptitude.</p> <p>(2) <i>Declare</i>—</p> <ul style="list-style-type: none"> (i.) That when Zeal overcomes DISCRETION, as in the Crusades, for instance—and religious Zeal has so often degenerated into bigotry—it leads to persecution.

MATTER.	METHOD.
(3) Fleeting Zeal.	<p>(ii.) That in the same way misdirected political Zeal finds an outlet in VIOLENCE, as in the cases of Nihilism and Fenianism.</p> <p>(iii.) That a TOTAL ABSTAINER, enthusiastic in the cause though he may be, does not go into every public-house he passes to contend with the publican, but he does all he can for the cause by EXAMPLE AND INFLUENCE.</p> <p>(iv.) That BOYS of one school or college need not show their Zeal for Alma Mater by making a RAID on a neighbouring rival establishment; RATHER let them display their Zeal by beating that establishment in the public EXAMINATIONS.</p> <p><i>Draw the moral—SHOW ZEAL IN A GOOD CAUSE in the RIGHT DIRECTION.</i></p> <p>(3) <i>Caution</i> the class that Zeal cannot be KEPT at boiling-point without the FIRE OF ENERGY.</p> <p><i>Illustrate</i> by those who join teetotal societies with apparent ardour, and shortly afterwards break the pledge; by those who suddenly take part in some religious revival movement, only to relinquish it just as suddenly, and bring a good cause into disrepute. They have no depth of soil, and the seed lacking moisture is "withered as soon as it is sprung up."</p> <p><i>Warn</i> the scholars that there should be no "LOOKING BACK" after a path in life is ONCE CHOSEN.</p> <p><i>Observe</i> that true Energy SEEKS AVENUES for advancement, and induces a workman to emigrate rather than starve at home. <i>Quote</i> the song, "Cheer, boys, cheer."</p> <p><i>Illustrate</i> by Cæsar, whose crossing the Rubicon was a declaration of war against the Republic. <i>Invite</i> the children to cross the Rubicon of DOUBTFUL HESITATION, and to march on to Victory.</p>
True Zeal.	<p>(1) <i>Condemn</i> the action of those people whose lack of Zeal in their work and whose attempts to SHIRK responsibility BRING DOWN upon themselves and their workmates a STRINGENT CODE of regulations and restrictions, which is IRKSOME TO THEMSELVES and AN INDIGNITY to the zealous and CONSCIENTIOUS WORKER.</p>

MATTER.	METHOD.
(2) It is punctual, prompt, and conscientious.	<p><i>Demonstrate</i> what a great SAVING could be effected if work-people had Zeal in their work, for then the cost of maintaining OVERSEERS and INSPECTORS would be obviated.</p> <p><i>Commend</i> the stimulating effect of ENCOURAGING WORDS from a kind master.</p> <p><i>Condemn</i> that FACULTY FOR "DOING NOTHING" which some people seem to possess: <i>prove</i> it to be really a LACK OF EFFORT to exercise judgment "to know what to go on with." <i>Blame</i> the INDIFFERENCE which allows three men to be employed on the work of one. <i>Illustrate</i> by the old tale of the master inquiring, "What are you doing there, Bill?" "Nothing, sir." "What are you doing, Jack?" "Helping Bill, sir!"</p> <p>(2) <i>Convince</i> the children that the SCHOLAR who is IN EARNEST with his education does not "creep like snail unwillingly to school," nor does he leave off in the middle of a task to play.</p> <p><i>Claim</i> for Energy that it never "PUTS OFF till to-morrow what should be done to-day;" for</p> <p style="padding-left: 40px;">"There is a tide in the affairs of men, Which, taken at the flood, leads on to fortune; Omitted, all the voyage of their life Is bound in shallows and in miseries: And we must take the current when it serves, Or lose our ventures."—<i>Shakespeare</i>.</p> <p><i>Assure</i> the children that Energy is never OUT, or ASLEEP, when Fortune KNOCKS at the door.</p> <p><i>Affirm</i>—</p> <ul style="list-style-type: none"> (i.) That Energy does not FORGET a task, or allow one to go by DEFAULT. (ii.) That earnestness devotes every energy to the TASK IN HAND: for instance, it does not allow a boy to think of his marbles in the middle of the sum he is working. (iii.) That it has been said that GENIUS is nothing more than CONCENTRATED ATTENTION. <i>Illustrate</i> by Napoleon, who upset all the old-fashioned rules of warfare; for when his opponents calculated by the rules of war that he would be at a certain place by a certain time, he was leagues in advance, and his enemies, taken by surprise, were the more easily defeated. So here at least Energy was a part of genius.

MATTER.	METHOD.
(3) Zeal is bold and dauntless. Energy evokes Energy in others.	<p><i>Remark</i> the SELF-SACRIFICING nature of Zeal. The researches of Livingstone at last cost him his life. On the other hand, servants WITHOUT ZEAL try to KILL TIME in the absence of their employer, and wish for the clock to go faster till "closing time!"</p> <p>(3) <i>Declare</i> that Zeal</p> <ul style="list-style-type: none"> (i.) inspires a "death-or-victory" ATTACK on every task; (ii.) obeys the injunction, "Whatsoever thy hand findeth to do, do it with ALL THY MIGHT;" (iii.) simply regards difficulties as MADE TO BE OVERCOME. <i>Illustrate</i> by Gordius, King of Phrygia, who fastened a knot of cords on which it was said the fate of the Empire of Asia depended. In so intricate a manner was it tied that Alexander the Great met the difficulty by boldly cutting it through with his sword. <p>Do not <i>imply</i> by the last illustration that Energy is WITHOUT PATIENCE or application. If it were, show how IT WOULD UNDO ITSELF, by the following <i>illustration</i>.—Two ships were aground at London Bridge. The proprietors of one sent for a hundred horses, and pulled it to pieces. The proprietors of the other waited for the tide, and with sails and rudder directed it as they pleased.</p> <p>Rather <i>induce</i> the MASTERY of difficulties in this PATIENT manner by the pattern of Francis Chantrey, who was so zealous in the pursuit of sculpture that, as a poor student in his youth, he carved a famous head by the light of a single candle, all he could afford, and which he placed in his cap that the light might fall in every direction he turned.</p> <p><i>To prove</i> that Energy evokes Energy, <i>ask</i>—Can a servant stand idly by and see his master hard and busily at work? Could he for shame do so? Hence the saying, "Like master, like man."</p> <p><i>Read</i> the opinion of Sir Fowell Buxton:—</p> <p>"The longer I live the more I am certain that the great difference between men, between the great and the insignificant, in Energy, invincible determination—an honest purpose once fixed, and then death or victory. This quality will do anything in the world; and no talents, no circumstances, will make a two-legged creature a man without it."</p>

Conclusion.—In conclusion, observe that we may **LEARN** these **Lessons** :—

- (1) To have a **ZEST FOR DUTY**; not to be indifferent or **LISTLESS**, or the **CURRENT** of circumstances may **CARRY US INTO DANGER**.
- (2) To be **ENERGETIC**: **APATHY**, like “good intentions” never carried into execution, has **RUINED** NO **END** of people and numberless projects.
- (3) To **DISPLAY** our energy—
 - (a) In **EARLY RISING**;
 - (b) In standing **ERECT**, and not like a broken-kneed horse;
 - (c) In walking **BRISKLY**, not shuffling along;
 - (d) In speaking **SMARTLY**, not **DRAWLING**;

so keeping up that **PRESTIGE** for Energy that has always characterized the **ANGLO-SAXON** race, to which the once desolate wilds of America and Australia bear witness.

“Be firm; one constant element of luck
Is genuine, solid, old Teutonic pluck.
Stick to your aim: the mongrel’s hold will slip,
But only crowbars loose the bull-dog’s grip;
Small though he looks, the jaw that never yields
Drags down the bellowing monarch of the fields.”—*Holmes*.

Contrast this family trait with the modern **ENERVATED TURK**; or with the **EFFEMINATE SYBARITES** of ancient Greece, who removed from Sybaris all artisans whose work was noisy, and all cocks for fear their shrill clarions should disturb the slumbers of the inhabitants, and about whom it was a common saying that a rose-leaf doubled under the couch of a Sybarite would disturb his sleep.

- (4) **NOT TO CREATE DIFFICULTIES** by being **HALF-HEARTED**; not to lazily **WISH** for a thing, **BUT TO WORK** and get it. *Speaking* of lazy people, it has been noticed that they generally **GIVE THEMSELVES MOST TROUBLE** in trying to shirk work.
- (5) That there is a **LATENT ENERGY** somewhere about **EVERY ONE**; and if it is only exercised, it is **LIKE OUR MUSCLES**, it gets stronger with **USE**.
- (6) That Energy is the **MOTIVE POWER**, the **FORCE**, of character.

(7) Not to be DREAMERS ; for "life is real, life is earnest," and one may DIE OF INANITION. One writer (Dickens) tells of a lady—Mrs. Dombey—who died simply because she would not "make an effort" to live.

XXXIII.—JUSTICE.

Introduction.—Let the children suppose, just for argument's sake, that the Teacher were accustomed to have a favourite in the class, and that irrespective of merit this favourite had all the prizes awarded to him ; that the Teacher "liked" him so much as to make him monitor, and to confer upon him all the little honours and small privileges attaching to that office, while there were other children in the class whose character, conduct, and attainments formed a stronger claim to the advantages wrongfully bestowed on one less deserving.

By questions educe that the scholars' sense of right and wrong would be offended, and that "it would not be *right*." If possible, obtain the reply that "it would not be *just*," and from this get the substantive "Justice." Work upon this theme of "Right" or "Justice," and inform the children that exactly as this sense of injustice in the above supposititious case struck them as demanding redress, so a moral sense of Justice has clung to mankind in all ages ; that there have been attempts at the administration of Justice more or less successful in every degree of civilization.

To classes who learn history quote the judicial functions of the Druids among the Ancient Britons, and of the Witan and the Motes among the Saxons. Mention that the monarch has almost been universally recognized as the "fountain of Justice."

MATTER.	METHOD.
<p>Definition.</p> <p>B. B. H.</p> <div style="border: 1px solid black; padding: 5px; display: inline-block;"> Justice is rendering [giving] every one his due. </div>	<p>Having <i>expatiated</i> upon</p> <p>(i.) the REASONABleness of this even-balancing of merits,</p> <p>(ii.) and the NECESSITY OF VINDICATING rights without</p> <p>(a) PREJUDICE for one side, or</p> <p>(b) ANIMOSITY against the other,</p>

MATTER.	METHOD.
In Justice we discover, as elements, both Honour and Candour.	<p>show that Justice is STRICT IMPARTIALITY—that is, NOT TAKING PART with one side or the other ; giving every one his DUE.</p> <p>Write down the Definition (for those classes able to read it), and in dealing with it further, declare injustice to be DISHONOURABLE ; and that in allowing AGAINST OUR INCLINATION that merit does exist in certain quarters, there must be an amount of CANDOUR [openness] which thus expresses itself at the STERN DICTATES of Justice—in other words, a person must be CANDID to give “ HIS ENEMY HIS DUE.”</p> <p>Introduce the quotation :—“ To be just is to be all that an honest man can be, since Justice is to give every one what appertaineth to him.”</p>
Characteristics of Justice—	<p>Inform the class that the ANCIENT ROMANS revered Justice very much, and frequently represented it by a stone STATUE, which they carved in the figure of a woman CROWNED (to show the authoritativeness of Justice : connect this fact with the MONARCH being the fountain of Justice, as mentioned in the Introduction) and BLINDFOLDED, and holding a pair of SCALES in one hand and the SWORD of Justice in the other.</p> <p>Although the Lesson will HINGE UPON the Roman GODDESS, well-advanced classes may have the following quotation from Dr. Guthrie to consider :—</p> <p>“ The ancient Egyptians symbolized Justice by a human form without hands, to indicate that judges should accept no bribes ; and not without hands only, but sightless, to indicate that the judge is to know neither father nor mother, nor wife nor child, nor brother nor sister, nor slave nor sovereign, nor friend nor foe, when he occupies the seat of Justice. He is not to be the client, but only to hear the cause, and, uninfluenced by fear or favour, to decide the case upon its merits.”</p> <p>(1) Recalling the figure of the Roman goddess, question, Why do you think she was blindfolded ? What did that mean ?</p> <p>Lead the class to see that in JUDGING IMPARITIALLY Justice must be BLIND to the INFLUENCE of beauty, rank, opulence, and power ; that these things must never be allowed to convert</p>
(1) Is blind.	11

MATTER.	METHOD.
(2) Weighs deserts with exactitude.	<p>MALEVOLENCE into INNOCENCE. On the other hand, its blindness does not permit the WRETCHEDNESS of the criminal to be mistaken for the WRETCHED MEASURE of the crime: for example,</p> <ul style="list-style-type: none"> (i.) it adjudges adequate punishment to the homicide in a DEAL as to the homicide in a drunken BRAWL; and (ii.) it metes out with equal composure the due of the PETTY LARSENIST, as the penalty incurred by the PERPETRATOR OF GIGANTIC FRAUDS. <p><i>Contrast</i> Lord Bacon with Sir Matthew Hale. In dealing with the high integrity of our MODERN JUDGES, refer to the anecdote of Prince Hal being committed to prison by Judge Gascoigne (2nd Part Henry IV., Act v., Scene 2).</p> <p>(2) Again <i>question</i>, Why was Justice represented with scales? what did the scales mean? and liken to the weighing with VARIOUS-SIZED WEIGHTS the operations of Justice in determining the DIFFERENT DEGREES OF CULPABILITY for the purpose of PUNISHING in accordance with deserts.</p> <p><i>Carry the similitude further, and show that as a STEADY HAND is requisite to use delicate weights with accuracy, so Justice DELIBERATES CALMLY and quietly—</i></p> <ul style="list-style-type: none"> (i.) WEIGHING evidence to a NICETY; (ii.) REJECTING that which is UNTRUSTWORTHY; (iii.) REFUSING HEARSAY EVIDENCE; (iv.) DEMANDING PROOF of every important point; (v.) in DOUBTFUL cases of circumstantial evidence giving the accused the BENEFIT OF THE DOUBT, for fear of committing an injustice by inflicting an IRREPARABLE WRONG IN MISTAKE. <p><i>Illustrations</i> :—Sir Matthew Hale, when Chief Baron of the Exchequer, was one day called upon at his chambers by a peer, who stated that he had a suit in law to be tried before him, and that he was anxious to acquaint him with it that he might better understand it when it came into court. The judge interrupted him, saying he never received any information of causes but in open court, where both parties were to be heard alike.</p>

MATTER.	METHOD.
	<p>When great presents were sent to Epaminondas, the celebrated Theban general, he used to observe, "If the thing you desire be good, I will do it without any bribe, even because it is good; if it be not honest, I will not do it for all the goods in the world."</p>
	<p><i>Allude</i> to the SAXON MODES of trial by ORDEAL and trial by BATTLE, and <i>let the children discover</i> how disease in one case, and physical weakness in the other, would CAUSE A MISCARRIAGE of Justice.</p>
(3) Executes judgment promptly.	<p><i>Contrast</i> these modes with the greater SECURITY of trial by JURY.</p> <p>(3) <i>Show</i> that as Justice is CAUTIOUS IN ARRIVING at its verdict,—</p> <p style="padding-left: 40px;">"Wise men, ever cautious, weigh That which they have to say,"—</p>
(4) Rewards merit, and punishes evil-doing.	<p>so is it PROMPT TO EXECUTE judgment, as DELAY is sometimes TANTAMOUNT TO INJUSTICE. The Magna Carta recognized this principle when it stipulated that "Justice should be sold or delayed to no man."</p> <p><i>Quote</i> as another safeguard of our liberties the Habeas Corpus Act, which requires a SPEEDY TRIAL for acquittal or for conviction.</p> <p>(4) <i>Illustration</i> :—A Spartan soldier while bathing heard a trumpet, and without waiting to dress, seized his spear and rushed into the midst of the enemy, who fled in all directions. The victory being gained, the strict justice of the Ephori (magistrates) rewarded his courage with a laurel crown, but punished his neglect of wearing armour with a fine.</p> <p><i>Teach</i> that as Justice gives every one his DUE, it is easily proved that REWARDS AND PUNISHMENT MUST BE DEALT OUT :—</p> <p>(i.) Punishment for NEGLECT OF DUTY. But in the case of (ii.) rewards, it may be demonstrated that however FAITHFULLY a duty may be DISCHARGED, it forms NO CLAIM TO REWARD for so doing. Rewards should be for SPECIAL MERIT ONLY; for something over and above the performance of duty.</p> <p>(5) <i>Explain</i> how two acts may, on the surface,</p>

MATTER.	METHOD.
discrimination, seeks for motives.	appear EQUALLY MERITORIOUS OR EQUALLY CULPABLE ; how in such a case Justice seeks BELLOW THE SURFACE to discover which act was prompted by the BETTER MOTIVE , IGNORING mere PLAUSIBILITY , although ADMITTING EXTENUATING CIRCUMSTANCES .
<p>The Love of Justice. We do not love Justice,</p> <p>(1) If we allow the existence of tyranny and oppression without</p> <p>(a) Actively interfering, or</p> <p>(b) At least expos- tulating.</p> <p>(2) If we do not respect the rights of others in</p> <p>(a) The enjoyment of privileges ;</p>	<p>(1) Having shown what Justice is, now <i>proclaim</i> that the OBJECT of the Lesson is to IMPLANT A LOVE OF JUSTICE.</p> <p>(a) <i>Illustrate</i> the duty of active interference by the usages of Chivalry, which prompted knights to protect the weak ; a duty which boys ought to remember in their dealings with the WEAKER SEX, and which would induce them to MODERATE their ROUGHNESS among girls.</p> <p>(b) <i>Point out</i> that if too weak to RESIST oppression BY FORCE, we can AT LEAST PROTEST by word, and so help to form that consensus of public opinion which in the end is frequently MORE EFFECTIVE THAN PHYSICAL FORCE.</p> <p><i>Inculcate</i></p> <p>(i.) the DUTY OF REMONSTRANCE where injustice is inflicting wrong ;</p> <p>(ii.) the DUTY OF FURTHERING THE ENDS OF JUSTICE.</p> <p><i>Quote</i> Waller,—</p> <p>“ Of all the virtues Justice is the best : Valour without it is a common pest ; Pirates and thieves, too oft with courage graced, Show us how ill that virtue may be placed. ‘Tis our complexion makes us chaste or brave ; Justice from reason and from Heaven we have ; All other virtues dwell but in the blood ; That’s in the soul, and gives the name of good.”</p> <p>(2) <i>Illustrate</i>—</p> <p>(a) By injustice committed by USURPATION of a throne ; by injustice committed by SLAVERY denying man his birthright of freedom ; by injustice committed by the PRESS GANG.</p>

MATTER.	METHOD.
(b) Property and vested interests ;	(b) By injustice committed by acts of CONFISCATION ; by injustice committed by the ancient custom of PURVEYANCE , whereby goods were seized for the king's use at his own price (to a similar impressment of labour Windsor Castle owes its magnificence) ; by injustice committed by the enclosure of COMMON LANDS ; by injustice committed by ABROGATIONS OF TREATIES and the repudiation of BONDS .
(c) Ordinary intercourse.	(c) By the sentiment of the following lines :— "All are not just because they do no wrong ; But he who will not wrong me when he may, He is the truly just. I praise not those Who in their potty dealings pilfer not, But him whose conscience spurns at secret fraud, When he might plunder and defy surprise. Him be the praise who, looking down with scorn On the false judgment of the partial herd, Consults his own clear heart, and boldly dares To be, not to be thought, an honest man."
(3) If we permit our indignation to overcome our sense of right ; as (a) By condemning the many for the few ;	(3) <i>Instance</i> — (a) (i.) by making a whole NATION suffer for the crimes of a few MALCONTENTS ; (ii.) by England being INTERDICTED for the offences of King John ; (iii.) by a CLASS of the school being punished for the offence of an undetected FEW ; (iv.) by condemning the RULE for the EXCEPTION ; as when in an urgent case a poor man dies before the routine of the Charity Organization can be gone through, we say the Organization is useless because it failed in a particular case. (b) <i>Teach</i> that " TWO WRONGS do not make a right ;" that if any one offends against us, our remedy does not lie in BLIND RETALIATION . (4) <i>Charge</i> the children to be " JUST BEFORE GENEROUS "—not to GIVE away THAT TO WHICH THEY HAVE NO RIGHT . <i>Exalt</i> the BEAUTY OF MERCY when JUDICIOUSLY exercised, but <i>show</i> how " Mercy murders, pardoning those that kill. " <i>Shakespeare.</i>
(b) By meeting injustice with injustice.	
(4) When we are generous at the expense of Justice.	

Conclusion. — Before completing the Lesson, *allow* the FREQUENT CALLS which human frailty makes UPON MERCY, and *admit* that at times the TEMPERING of Justice with Mercy is MORE EFFICACIOUS in the reclamation and reformation of character THAN STERN JUSTICE would be.

Point out that the PREROGATIVE of Mercy is not vested by law in the JUDGES, who have to ADMINISTER STRICT JUSTICE, but in the MONARCH. *Show* the REASONABLENESS of this arrangement.

PRACTICAL LESSONS to be learned :—

- (1) We must ACT JUSTLY. PARENTS must love EVERY CHILD alike, so long as they are all equally dutiful and obedient. TEACHERS, too, must have NO FAVOURITES. A SENSE OF WRONG inflicted by injustice RANKLES more than anything else in the world.
- (2) We must RECOGNIZE systems of REWARD AND PUNISHMENT, for it would be unjust for the WILFUL wrong-doer to go UNPUNISHED.
- (3) We must make the PUNISHMENT COMMENSURATE with the offence, and, where possible, APPROPRIATE TO IT: for instance, late-comers should be detained after school; children who "copy" should be made to do more work independently; talkative scholars should be isolated, so that they may have no opportunity afforded them for chattering; and just as severe diseases require desperate remedies, so serious offences should be met with severe penalties.
- (4) We must not form UNJUST ESTIMATES of our neighbours' characters; we should NOT BE PREJUDICED, nor should we practise FLATTERY; we should not CONDEMN NOR PRAISE that of which we have NO KNOWLEDGE, and, therefore, of which we can form no just opinion; we should be careful not to INFILCT ANY INJUSTICE by suppressing the truth or part of the truth (SUPPRESSIO VERI).
- (5) As regards our own thoughts, words, and actions, we have the TRIBUNAL OF CONSCIENCE, which is cognizant of EVERY ACTUATING MOTIVE, and which is quick to DISCERN right from wrong, and to LET US KNOW IT.

(6) Let senior classes have the old Latin *motto to learn*, "Fiat Justitia ruat cœlum," which means, "Let justice be done though the heavens fall."

XXXIV.—LOYALTY AND PATRIOTISM.

Introduction.—By hypothetical argument, interrogatively put, lead the class on to concur in the following propositions:—

- (1) Is not man a gregarious animal?—that is, does he not seek to join himself to his fellows and to form a community? Was not this absence of social intercourse about the only disadvantage under which Robinson Crusoe laboured?
- (2) Do not members of a community, for their own preservation, always acknowledge some species of authority? Where can you find a nation or a tribe that does not? Did not Friday subject himself to Crusoe?
- (3) Then, wherever we may have been born, should we not have fallen under the sway of some constituted authority?

The ideas of this argument having been clothed in suitable phraseology and duly worked out, proceed to teach, or to educe, as the attainments of the class shall decide, the form of government under which we live. Show that, for convenience in international intercourse, we have lodged supreme authority, under certain restrictions, in the hands of one person. Explain this one person to be the monarch, and the restrictions to constitute what is termed the "limited monarchical system" which finds acceptance in this country.

An exercise may be formed for senior classes by seeking the names of other forms of government, as the republican government in France, absolute monarchy in Russia, etc.

Now, observe that whatever the government may be that finds common acceptance among one's compatriots, we should be faithful to that government, or, as it is said, our Loyalty should be due to that government.

Having established the duty of Loyalty, proceed to deal with

the sentiment of Patriotism, or Love of Country. The close affinity between the two ideas may be well illustrated by the career of Garibaldi, who first set about creating a united Italy, and then selected Victor Emanuel of Sardinia as the most suitable monarch; Garibaldi may be held up as a true patriot indeed, faithful to king and country, and asking nothing for himself. As evidence of Patriotism being a deeply-rooted sentiment in the human breast, the necessity for the law of naturalization for aliens may be brought forward.

MATTER.	METHOD.
<p>Definition. B. B. H.</p> <p>Loyalty is faithfulness and willingness in serving the Queen; Patriotism is the love of our country.</p> <p>(Loyalty, from Lat. <i>lex</i>, <i>legis</i>, law; Patriotism from Greek <i>patriotes</i>, a fellow-countryman.)</p>	<p>(1) <i>Note</i>.—Do not neglect to <i>point out</i> that the DUTY is COMMON to all NATIONALITIES, and that to express the obligation under DIFFERENT forms of GOVERNMENT, we should, if French subjects, have to substitute for the word "Queen" the word "Republic," or, if Russian subjects, we should have to substitute the word "Emperor."</p> <p>To <i>illustrate</i> the OBLIGATION of the duty under such ALTERED CIRCUMSTANCES, <i>allude</i> to Bonnivard (Byron's "Prisoner of Chillon"), who suffered so much in the cause of the republic of Geneva (1530).</p> <p>(2) <i>Distinguish</i> between the two ideas—</p> <p>(i.) Loyalty being a DUTY, and</p> <p>(ii.) FROM Loyalty we get</p> <p>(iii.) Loyalty is devotion to the REPRESENTATIVE of the land;</p> <p>(i.) Patriotism being a SENTIMENT [feeling], which may become a duty in times of public danger.</p> <p>(ii.) Patriotism as an OUTCOME.</p> <p>(iii.) Patriotism is an attachment to the SOIL ITSELF.</p> <p>FURTHER than this it is DIFFICULT TO SEVER the two. For whom do our ARMIES fight—our COUNTRY, or our QUEEN? <i>Own</i> that it is DIFFICULT TO SAY which, and show that this KNITTING together of the two kindred duties is a great PRIVILEGE SECURED to us by the ARMIES that have fought and bled, the PATRIOTS that have contended, and the STATESMEN and legislators who have laboured in the past to evolve such a constitution that BLENDS THE TWO DUTIES so agreeably.</p>

MATTER.	METHOD.
(For the narrower meaning of Loyalty, in the sense of fidelity to a friend, see Lesson on "Integrity.")	<p>(3) <i>Deal</i> with the wording of the Definition (which was imparted during the Introduction), and insist that the word "WILLINGNESS" is as ESSENTIAL as the word "faithfulness."</p> <p><i>Adduce</i> the two following PROOFS:—</p> <p>(i.) As a rule PRESSED MEN make poor sailors, and conscripts poor soldiers.</p> <p>(ii.) The MERCENARIES of the middle ages ruined the cause of the Italian republics; for in every battle in which they were engaged the number of slain was infinitesimal, and the number of prisoners was enormous: the explanation of the matter being that the object of the combatants (there were mercenaries on both sides) was ransom, and not the welfare of the state.</p> <p>(4) To show how a GOOD SUBJECT takes a personal INTEREST in the state, <i>quote</i> from Beaumont and Fletcher—</p> <p style="text-align: right;">"Remember We are but subjects, Maximus: obedience To what's done well, and grief for what's done ill, Is all we can call ours."</p> <p>And to show the EXTENT OF THE OBLIGATION, give the line from "Henry V."—"Every subject's duty is the king's; but every subject's soul is his own."</p>
Loyalty.	<p>(1) Loyalty may be enhanced by the private virtues of the sovereign.</p> <p><i>Teach</i> that the CONSTITUTION is equally BINDING on the SOVEREIGN AND THE SUBJECT; and that when the SOVEREIGN has VIOLATED HIS PART of the contract, men have not been slow to stand</p> <p style="text-align: center;">"With Hampden, firm asserter of her laws, And protomartyr in the glorious cause."</p> <p><i>Explain</i> this reference to Hampden.</p> <p><i>Then present</i> Queen Victoria as a contrast.</p> <p><i>Illustrate</i> the RECIPROCAL DUTY of Loyalty between sovereign and subject by Louis IX. of France, who might have escaped from a Saracen</p>

MATTER.	METHOD.
(2) Loyalty implies respect for inferior constituted authorities.	prison (1250), but that he disdained to forsake his subjects in distress. (2) <i>Teach</i> how judges, magistrates, and other officers of state REPRESENT the authority of the sovereign, and that therefore fidelity to one must IMPLY FIDELITY to the other.
(3) Respect for authority may demand personal service.	<i>Adduce</i> the ETYMOLOGY of the word Loyalty as a PROOF of this, and <i>illustrate</i> by the obedience due to every grade of teacher in school. (3) <i>Admit</i> that practically this demand MAY BE NON-EXISTENT , but that morally it may become APPARENT in case of ATTEMPTED SUBJUGATION .
(4) Loyalty has its reward in the compensating privileges we enjoy.	<i>Show</i> that in such a case it is AKIN TO PATRIOTISM , which looks upon national apathy with scorn. (4) <i>First show</i> that HAVING SELECTED a government, and paid allegiance to it, we IN RETURN enjoy its PROTECTION .
(5) Loyalty should not degenerate into servile prostration.	<i>Argue</i> that if ANARCHY prevailed in the community, INDIVIDUAL WELFARE could not exist. <i>As privileges, instance</i> — (i.) SECURITY of person and property. (ii.) The PROTECTION of the national flag ABROAD . (iii.) CONSULAR establishments in FOREIGN parts. <i>Illustrations</i> of foregoing privileges:— (i.) Our IMMUNITY from violence and robbery IS APPARENT . (ii.) The ABYSSINIAN WAR , undertaken for a few IMPRISONED FELLOW-SUBJECTS . (iii.) The proud BOAST of the ancient Roman, “ ROMANUS SUM! ” and the DEFERENCE paid to it in every quarter of the world. (5) While <i>encouraging HEARTY LOYALTY</i> , <i>speak against</i> that “ FLUNKYISM ” and “ snobbery ” which sometimes demeans itself in the presence of royalty. If possible, <i>avoid</i> the use of these two TERMS , but <i>condemn</i> the SPRIT of them.
Disloyalty. (1) Disloyalty to a worthy sovereign has ever been regarded as contemptible.	(1) <i>Illustrate</i> by King Leonidas, who with three hundred Spartans in the pass of Thermopylae resisted the overwhelming army of the Persian monarch Xerxes, until he and his brave subjects all fell

MATTER.	METHOD.
(2) Perfect obedience to authority does not prevent open and honourable criticism of its character.	<p>except the one man who fled to Sparta, where his disloyalty was treated with marked contempt till he made amends at the battle of Plataea.</p> <p>(2) Carefully <i>point out</i> the BENEFITS to be derived from criticism when it is both OPEN and honourable, as in PARLIAMENTARY DEBATE.</p> <p><i>Contrast</i> this with the secret meetings of Nihilists and Fenians, and the dishonourable and criminal tactics employed by them.</p> <p><i>Contrast</i> true Patriots with EMPTY DEMAGOGUES; and when the latter resort to force, as their FOLLY generally INCLINES them to do, the futility of their RASH EFFORTS may be <i>illustrated</i> by</p> <ul style="list-style-type: none"> (i.) The career of Rienzi, the last of the tribunes of Rome (1347); (ii.) The short-lived authority of Massaniello, the Neapolitan fish-dealer (1647). <p>(3) <i>Expose</i> the folly of MODERATE MEN who have been led on to IDENTIFY themselves with VIOLENCE.</p> <p><i>Illustrate</i> by an allusion to the eve of the French Revolution, when the prospects of the Girondists looked fair enough, until the wild passions of an excited people took a further bound, and the moderate men disappeared in a sea of blood.</p>
Patriotism.	<p>(1) <i>State</i> that this affection for the soil regards the land as a FOSTER PARENT; <i>bear out</i> this statement by speaking of the German use of the WORD "FATHERLAND"; <i>give ETYMOLOGY OF PATRIOTISM</i>.</p> <p><i>Illustrate</i> the UNIVERSALITY of the sentiment by reference to—</p> <ul style="list-style-type: none"> (i.) Hereward the Saxon, the patriot of ENGLAND, who withstood the Normans (1070). (ii.) Robert the Bruce, the patriot of SCOTLAND, who withstood the English (1306). (iii.) William Tell, the patriot of SWITZERLAND, who withstood the Austrians (1307). (iv.) Joan of Arc, the patriot of FRANCE, who withstood the English (1429). (v.) George Washington, the patriot of AMERICA, who withstood the British (1775). <p>To <i>clinch these illustrations</i>, read the following passage:—</p> <p style="padding-left: 40px;">"A native of one of the Asiatic isles, amid the</p>

MATTER.	METHOD.
	<p>splendours of Paris, beholding a banana tree in the Garden of Plants, bathed it with tears, and seemed for a moment to be transported to his own land. The Ethiopian imagines that God made his sands and deserts, while angels only were employed in forming the rest of the world. The Maltese, insulated on a rock, distinguish their island by the appellation of 'The Flower of the World.' The Norwegians, proud of their barren summits, inscribe upon their rix-dollars, 'Spirit, Loyalty, Valour, and whatever is honourable, let the world learn among the rocks of Norway.' The Esquimaux are no less attached to their frigid zone, esteeming the luxuries of blubber oil for food, and an ice-cabin for habitation, above all the refinements of other countries."</p> <p>Quote Southey's contempt for the unpatriotic: "Show me a man who cares no more for one place than another, and I will show you in that same person one who loves nothing but himself."</p> <p>Prove the lasting and ENDURING NATURE of this affection by reference to COLONIAL LOYALTY.</p> <p>(2) Casually mention these two points, as they go to PROVE that Patriotism is only a MATTER OF SENTIMENT.</p> <p>Illustrations:—</p> <p>(a) When Louis XIV. asked Colbert how it was that, ruling so great a territory as France, he had been unable to conquer "little" Holland, the minister replied, "Because, sire, the greatness of a country does not depend on the extent of its territory, but on the character of its people."</p> <p>(b) The incident of the citizens of Calais and Edward III. (1347). (See Lesson on "Love of Home.")</p> <p><i>It may be proved</i> that men as frequently show affection for the TOWN OF THEIR ADOPTION as for their native town.</p> <p>(3) (a) IDENTITY OF INTEREST may perhaps be held accountable for this kindness of feeling.</p> <p>Illustrate by the tradition of Marcus Curtius, a noble youth who, in full armour, mounted his steed and leapt into the chasm which had opened in the Forum at Rome (B.C. 362), and which, according to the soothsayers, could be filled up only by such a noble sacrifice.</p>
<p>(2) Patriotism applies</p> <p>(a) Generally to the nation or state.</p> <p>(b) Sometimes locally to a district.</p> <p>"Oh thou shalt find, how-e'er thy footsteps roam, That land thy country, and that spot thy home."</p> <p><i>Montgomery.</i></p> <p>(3) Patriotism prompts</p> <p>(a) A kindly feeling towards fellow-countrymen.</p>	

MATTER.	METHOD.
(b) A defence of the soil.	<p>(b) In this matter also the PROMPTINGS OF SELF-INTEREST may be noted. Mention that the GREATER INTEREST which arises from a stake in the soil has been used as one of the arguments in favour of a PEASANT PROPRIETORY; for—</p> <p>“A bold peasantry, their country's pride, When once destroyed, can never be supplied.”</p> <p><i>Admit</i> that, as a rule, the peasantry have been the BOLDEST DEFENDERS of the soil.</p> <p><i>Illustrate</i> by the guerilla warfare in the Peninsula, and the establishment of our Volunteer force; also by the gallant struggle of the Swiss against the Austrians on behalf of their independence.</p> <p>The following anecdote will also <i>illustrate</i> the point:—An old man visited the army to see his two sons, and found them both wounded. Sitting between the maimed soldiers, he was asked if he regretted the sacrifice. “No!” he exclaimed earnestly; “if I had twenty sons, I would give them all to save the country.”</p>
(4) False Patriotism evinces itself in (a) Hatred and hostility to other nations.	<p>(4) <i>Indicate</i> that Patriotism does NOT consist in singing SONGS and flying FLAGS.</p> <p>(a) <i>Inveigh</i> against AGGRESSION.</p> <p>To show the FALLACY of hostile policy, teach that there must be buyers as well as sellers, and that by offending other nations we injure our commercial intercourse with them, and so decrease our own prosperity.</p> <p>(b) <i>Point out</i> that OUR SOCIAL POLICY has many errors which REQUIRE CORRECTING, and no doubt will be corrected when time serves.</p> <p>In the meantime, individuals may have indicated to them such duties as shall LEAD TO A DIMINUTION of these DEFECTS; for instance—</p>
(b) Blindness to our own defects as a nation.	<p>“Tis not indulging private inclination, The selfish passions, that sustains the world, And lends its rulers grace; no, it is not then That glory springs, and high immortal deeds: The public good, the good of others, still Must bear fond nature down in him who dares Aspire to worthy rule; imperious honour Still o'er the most distinguished lords it most.”</p> <p>This is Thomson's lesson to those in authority.</p>

MATTER.	METHOD.
(c) The private ambition of the spurious patriot.	Now read what Beecher has to say to all: "Humble fathers who are training their children in essential manliness, in self-reliance, in independence, making them ashamed to beg, and proud to rely on their own resources—they are patriots. They, of every name, everywhere, who make men larger, are working for liberty; and they who are demoralizing men are working for bondage and for despotism." (c) <i>Describe</i> this selfish demagogue, who is gib of tongue and can talk for hours, making the populace believe in him and trust him. They think him disinterested, sublime, a being animated by feelings of Patriotism. They fail to see that the TRIUMPH OF HIS OPINIONS, the success of his enterprise, and the RENOWN OF HIS NAME, are the real objects he has in view, and for which alone he struggles and strives.

Conclusion.—*Recapitulate* to further *inculcate* a Love of Country and the Duty of Loyalty. To convey to the children an idea of POPULAR FEELING on this subject, *mention*—

- (1) The severity of the PUNISHMENT usually awarded to TRAITORS.
- (2) The many MONUMENTS of grateful RECOGNITION raised to the memory of PATRIOTS. *Illustrate* by Miltiades' reward for his victory over Darius, King of Persia, at Marathon (B.C. 490), which consisted of a grand painting of the action by the artist Polygnotus. This picture, the only reward custom allowed, was preserved for ages in the porch of the Stoic philosophers.

Teach the children that THEIR PATRIOTISM SHOULD REJOICE not so much in the glories of our past victories, or in the boast of being "mistress of the sea," as in the PRE-EMINENCE WE POSSESS in our

- (1) Freedom of SPEECH, liberty of CONSCIENCE, and freedom of the PRESS.

"The nation, like the man that would be free,
Must merit first the rights of liberty."

"It is the land that freemen till,
That sober-suited Freedom chose;
The land where, girt with friends and foes,
A man may speak the thing he will."—Tennyson.

(2) **EMANCIPATION** of slaves.

(3) **BROADCAST CHARITY**, when a national calamity in some foreign land calls it forth ; as—

- (i.) Famine in INDIA ;
- (ii.) Fires at CHICAGO ;
- (iii.) Floods in HUNGARY ;
- (iv.) Earthquakes in TURKEY ;
- (v.) Persecution of Jews in RUSSIA, etc.

XXXV.—SUPPORT OF THE LAW.

Introduction.—Begin the Lesson by laying down the following General Principles relative to the Law, accompanying each point with an illustration :—

GENERAL PRINCIPLES.

1. Laws have grown up of themselves from the manners, customs, and views of the people.

2. Laws surround us on every side like the air we breathe, yet we scarcely feel their operation.

3. Laws are rules fixed, certain, and invariable.

4. Laws relate to (a) our rights and (b) our duties.

5. Laws are intended to—

(a) Promote our interests.

(b) Preserve our rights.

(c) Maintain our liberties.

(d) Protect our morals.

ILLUSTRATIONS.

For instance, we have laws to regulate our trading ("Weights and Measures," "Poisons and Adulteration," "Merchant Shipping," etc.), and as regards our views to prevent bad language in the street, etc.

For instance, we are protected by the police, railway companies are bound to carry us at certain rates (parliamentary trains), and our house is our castle (search-warrants).

For instance, by the certainty of detection and punishment, they preserve our persons inviolable from attack.

For instance, (a) we have the right of voting, and (b) the law makes it a duty to send children to school.

For instance—

(a) They protect our health (quarantine, etc.).

(b) We have trial by jury, Habeas Corpus, etc.

(c) We may petition Parliament.

(d) Drunken brawlers are locked up.

Submit the foregoing for consideration, and try to obtain a Definition of Law.

MATTER.	METHOD.
<p>Definition. B. B. H.</p> <p>Laws are a code [list] of rules prescribing [setting forth] the rights and duties of citizens.</p>	<p>Having <i>written</i> the definition on the R. R., dwell for a few moments on the TWOFOLD NATURE of the Law.</p> <p>(1) Merely <i>observe</i> that most people quickly DISCOVER THEIR RIGHTS.</p> <p>(2) <i>Proceed to invite</i> a consideration of OUR LAWFUL DUTIES. <i>Remind</i> that IGNORANCE of the Law is NO PLEA in a court of justice, or EVERY OFFENDER MIGHT URGE that he erred through ignorance. We are supposed to know the Law.</p> <p><i>Elicit</i> that as THROUGH THE LAW we ENJOY so much without any trouble, we are CALLED UPON for OBEEDIENCE to the Law. <i>Illustrate</i> by Outlawry. (In the Lesson on "Loyalty" ALLEGIANC AND PROTECTION were shown to be RECIPROCAL.)</p> <p>Maintain—</p> <p>(a) That RENDERING CHEERFUL OBEEDIENCE to the Law is a public duty.</p> <p>(b) That unwilling obedience and DISCONTENT lead to SEDITION.</p> <p><i>Uphold</i> the right of examining and CRITICISING a law, even WHILE WE OBEY it; but <i>insist</i> that OPEN and honourable procedure must be observed in the matter.</p> <p>For instance, we may hold meetings and make speeches on the matter, and if the cause be a worthy one, which readily recommends itself, one meeting begets another, warmth is thrown into the discussion, and the agitation may lead to the amendment or repeal of the obnoxious law. <i>Examples</i>— Through agitation, and as a result of matured public opinion, note—</p> <p>(a) Mitigation of the severity of our CRIMINAL CODE (through Sir S. Romilly), 1808.</p> <p>(b) Abolition of Slavery, 1833.</p> <p>(c) CORN LAWS repealed, 1846.</p> <p><i>Hence deduce</i> that if laws are BAD, we have only OURSELVES TO BLAME in the matter, especially, too, as we choose our law-makers.</p>
<p>Preservation of the Peace.</p> <p>(1) We should not take part in tumult or riot.</p>	<p>(1) Breaches of the peace, tumults, or riotings may be said to be OUT OF THE QUESTION of all Law, Order, Respect for Authority, and the</p>

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(2) We should not conspire.	fulfilment of Duties : <i>hence</i> the PARAMOUNT importance of PEACE PRESERVATION. <i>Stigmatize</i> tumult and uproar as a SHORT-SIGHTED POLICY which brings its OWN PUNISHMENT in the CURTAILMENT of privileges and rights. <i>Illustrate</i> by the Chartists, whose rioting caused the imprisonment of their leaders, ranged on the opposite side many friends who were peaceful and law-abiding citizens, and delayed many years the granting of their demands. The NATURE of the RIOT ACT (1715) may be alluded to here.
(3) We should not intimidate others from obeying the laws.	(2) POLITICAL CONSPIRACY has been alluded to in the Lesson on "Loyalty." Trading and COMMERCIAL CONSPIRACY for fraudulent purposes may be dealt with. (3) Teach that we are to OBEY the Law OURSELVES. Teach that we are to INDUCE OTHERS to do the same. <i>Reprove</i> the LAWLESS intimidation WORKMEN sometimes employ to those who have superseded them on a job. <i>Dilate</i> upon the gravity of the offence of intimidating any OFFICER in the DISCHARGE OF HIS DUTY, whether he be police-constable or judge, whether it be by threatening letter or outspoken threat.
(4) We are not to use violence at all.	(4) <i>Explain</i> that the duties of the POLICE are to maintain order and to REPRESS lawlessness ; that though they cannot be in every place where and when their services are required to protect us, WE ARE NOT by LAW ALLOWED TO USE PHYSICAL FORCE, except (a) when our LIVES or our PROPERTY may be in danger from violence ; (b) and there is NO TIME to apply to the Law for PROTECTION. Teach this point impressively, and show the DANGER of (a) trying to "right" one's self ; (b) "taking the Law into one's own hand."
Respect for Authority.	<i>Contend</i> for the general principle of Authority and the NECESSITY for its existence. The FOLLY of that INSOLENT SPIRIT which prompts the question, "Who made thee a judge and a ruler

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(1) Judges, Magistrates, Coroners, etc.	<p>over us?" may be thus <i>illustrated</i> :—Clisthenes introduced into Athens a law that "If any man aim at obtaining superiority over his fellow-citizens, let him first go and excel elsewhere." The name of the rising individual whom they would thus exile was then written on an oyster-shell (hence the term <i>Ostracism</i>), and the name that was written most frequently brought banishment on its owner. As in process of time all the best citizens were exiled, the law had to be repealed.</p> <p>(1) To advanced classes a short <i>inquiry</i> into the CONSTITUTION of these AUTHORITIES would be interesting.</p> <p>That they REPRESENT the authority of the SOVEREIGN may be INFERRED from the severity with which they punish CONTEMPT OF COURT, by virtue of that authority vested in them. <i>Illustrate</i> by the Roman Manlius Torquatus, who beheaded his son for contempt of his (the father's) consular authority.</p> <p><i>Teach</i> RESPECT for their DECISIONS ; and <i>point out</i> that if a person feels himself aggrieved by any decision of these tribunals, he has a RIGHT OF APPEAL to a higher court, and redress is seldom withheld where justice demands it.</p> <p>Speak of the ALL-BINDING NATURE of the Law, both upon sovereign and subject ; and <i>show</i> how despotism is punished like popular tumult, as in the case of Charles I. and James II.</p> <p>(2) <i>Show</i> that these officers, being the EXECUTIVE ARM of the Law, are NOT to be HINDERED in the discharge of their duty. <i>Expose</i> the WRONG of putting ODIUM upon officers even when engaged in CARRYING OUT the behests of an UNJUST LAW. They are simply servants, and have nothing to do with the making or support of the law.</p>
Special Social Duties of Citizens.	
(1) As Neighbours, promoting the good of the community.	<p>(1) <i>State</i> that though important these duties are TOO NUMEROUS to mention, but that we are to conduct our homes in such a manner that the NEIGHBOURHOOD may ENJOY</p> <p>(a) Peace. For instance, we are not to encourage ROWDYISM in the street.</p> <p>(b) Tranquillity. For instance, we are not</p>

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	<p>to ANNOY our neighbours with loud music, especially if INVALIDS.</p> <p>(c) Security. For instance, we are not to injure their HEALTH by keeping uncleansed sties ; and in fact it may be <i>laid down</i> as a GENERAL PRINCIPLE that the good of the COMMUNITY demands the curtailment of the prerogatives of INDIVIDUALS. (Sanitary Laws.) <i>Desire</i> a willing and pleasurable FULFILMENT of such duties in—</p> <p>(a) UPHOLDING the credit of ONE'S OWN LITTLE COMMUNITY, feeling a pride when strangers favourably comment on one's street, village, or town.</p> <p>(b) Taking part in all LOCAL IMPROVEMENTS, and helping such forward with TIME OR MONEY. <i>Quote</i> Artisans' Dwellings Act.</p> <p>(2) We have said that WE ARE TO BLAME IF OUR LAWS ARE BAD, because we help to make them. Then remember, "Law-makers should not be Law-breakers."</p> <p><i>Declare</i> the exercise of the FRANCHISE to be a PUBLIC DUTY ; and then offer the following points for consideration :—</p> <p>(i.) We are to exercise it for the good of the community, NOT FOR PERSONAL CONSIDERATIONS ; for what is best in the public interest.</p> <p>(ii.) We are to exercise it as a TRUST for those who do not possess the privilege (as women and children).</p> <p>(iii.) We are to exercise it from CONSCIENTIOUS CONVICTION, not from undue influence or BRIBERY. (<i>Condemn</i> these crimes.)</p> <p>(iv.) We are to exercise it FAIRLY, not losing sight of the fact that the OPINIONS OF OTHERS are entitled to the same respect as our own, although we may legitimately endeavour to convince our fellow-electors of what we may consider the erroneousness of their opinions.</p> <p><i>Touch upon</i> the nature of parliamentary and municipal elections, and add a few words of counsel on (a) undertaking and (b) discharging the DUTIES OF REPRESENTATIVES if our qualifications make us LIABLE TO BE CHOSEN in turn.</p> <p>(3) <i>Advert</i> to Trial by Jury as a great PRIVILEGE.</p>
(2) As Electors— (a) Parliamentary, (b) Municipal, or (c) Of any other representative body.	
(3) As Jurors. (In the furtherance of justice.)	

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	<p><i>Indicate</i>, if time permit, the nature and functions of Grand Juries, Common Juries, Special Juries, and Coroners' Juries.</p> <p><i>This duty</i>—</p> <ul style="list-style-type: none"> (a) Is INCUMBENT on all citizens LIABLE TO SERVE. (b) Requires NO LEARNING to discharge it. (c) Is to be exercised with firmness, dignity, and HONOUR INVIOLENTE,—flattery and coercion of counsel to be resisted. (d) Is to be exercised as a SOLEMN TRUST, with no other consideration but that of JUSTICE—that the innocent may not suffer for the guilty. <p><i>Invite the class</i> to regard Trial by Jury as a SAFEGUARD of their liberties, as a man on his trial has a jury chosen INDISCRIMINATELY (mention the injustice of packed juries) from the community in which he has moved, and which he has the RIGHT TO CHALLENGE. <i>Deduce</i> that he cannot then be oppressed by class or by individuals. <i>Illustrate</i> by the iniquities of Judge Jeffreys in the "Bloody Assize."</p>

Conclusion.—In recapitulating, *impress* the following points:—

- (1) Be LAW-ABIDING citizens, and help to CARRY OUT the Law to its FULLEST EXTENT.
- (2) EVASION of the Law is as BAD AS BREAKING the Law.
- (3) Remember that if we do not support the Law CRIME will become PREVALENT, and we are SURE TO SUFFER BY IT. For instance, a boy who is allowed to throw stones at trains, may be in a train some time himself and be hurt by a stone.
- (4) If a law be NOT AGREEABLE, we are bound to SUBMIT to it TILL it is ALTERED.
- (5) We must RESPOND CHEERFULLY to every Social and Legal DUTY.
- (6) That though it is our duty, and though we are legally compelled to ASSIST A CONSTABLE or an officer when called upon (we may indeed have to be sworn in as SPECIAL CONSTABLES in times of emergency), still we are NOT TO REGARD WITH FAVOUR
 - (a) Common INFORMERS (this implies dishonour);
 - (b) QUEEN'S EVIDENCE (this implies complicity).

XXXVI.—A DUE APPRECIATION OF BLESSINGS.

Introduction.—Present to the class a consideration of the large proportion of people who go through the world without any apparent recognition of the Blessings they enjoy, or might enjoy if they chose.

Divide these people into two classes—

- (1) Those who openly mutiny at their fate, who are constantly discontented and frequently grumbling, who view life and its duties lugubriously, who never see anything to cause their faces to break into a cheerful smile, or to raise one pleasurable emotion from the depths of their depression. (See Lesson on "Cheerfulness.")
- (2) Those who take every blessing as a matter of course, as something due to their importance, and who never cast a thought upon the disadvantages under which their ancestors lived, nor gratefully contrast the privileges they now enjoy with such a lot; they cannot realize that William the Conqueror had not a shirt to his back nor a pane of glass to his windows! And these people, if they do not actually sneer at, are undoubtedly careless of, the influence of the Beautiful, either in the domain of Nature or in that of Art. Their whole life is irresponsive to the attractions of Beauty in any form.

To illustrate the first kind, conjure up in imagination a gloomy and morose individual, whose features are set as rigidly as a mask of sorrow, who is constantly bemoaning his lot, and who seems incapable of deriving a moment's pleasure from any source whatever. Or, going from imagination to reality, illustrate by the sad lives and still sadder deaths of—

Thomas Chatterton, "the marvellous boy who perished in his pride."

B. R. Haydon, the disappointed painter.

Both were thoroughly dissatisfied with their lot, although highly gifted. Instead of gladly using their great abilities to rise to their proper spheres, a morbid state of mind drove them both to self-destruction.

For the second class, instance the hard man of the world absorbed in business and its money-grubbing ; the kind of man who never takes a day's holiday, or even allows his mind a moment's respite from the perpetual round of scheming and planning, grinding and scraping. Such is the character of Scrooge (Dickens's "Christmas Carol"), who as a miser knows absolutely nothing of the Blessings of life, although they lie at his very feet. The ghosts open his eyes to these, with the happy result of making the remainder of his life full of joy to himself and brimful of blessing to those around him.

Say that such lives as those described are not enjoyed but endured ; and that as life is pretty much what we make it, it is a duty to derive from it as much *reasonable* pleasure as possible.

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<p>Definition. B. B. H.</p> <p>It is a duty to have a thankful appreciation and a reasonable enjoyment of all the Blessings of life.</p> <p>(Appreciation, from Lat. <i>ad</i>, to ; <i>preium</i>, price.)</p>	<p>(<i>Note</i>.—That which for uniformity is here called a Definition is really a text from which to preach, a peg whereon to hang the Lesson.)</p> <p>(1) <i>Set forth</i> the duty, and then let the children know what is MEANT by the word "APPRECIATION"—that it signifies "<i>setting a price</i>" upon anything ; and in <i>dilating</i> upon the word, <i>assert</i> that when anything COSTS US LITTLE we appreciate it BUT LITTLE, but if we come by a thing after great cost or much trouble, we then set a high value upon it, or, in other words, we appreciate it.</p> <p>(2) <i>Claim</i> that our appreciation of a Blessing must be of a GRATEFUL NATURE, and that our gratitude can best be SHOWN BY THE GOOD USE we make of that privilege.</p> <p>(3) The <i>children</i> may now <i>enumerate</i> some of the Blessings with which we are SURROUNDED (as Friends, Health, Home, Liberty, etc.), and the BEST way of showing our APPRECIATION OF SAME.</p> <p>(4) <i>Insist</i> that our ENJOYMENT of a Blessing must be REASONABLE ; and let the children <i>indicate</i> how each and every advantage may be ABUSED. Strongly <i>caution</i> against EXCESS in every shape.</p> <p><i>Further insist</i> that our enjoyment must be real and NOT ASSUMED, as some modern <i>Æsthetes</i> pretend to have an affection for Art, Nature, Mediavalism, etc. Do not <i>imply</i> that our appreciation should consist of hollow PLATITUDES, but rather of a deep and practical enjoyment of every boon we possess.</p>

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<p>Appreciation of Social Advantages.</p> <p>(1) While being content with one's present lot,</p>	<p>(1) <i>Encourage</i> the children, WITHOUT tinging their minds with any sordid SELFISHNESS, to habitually CONGRATULATE THEMSELVES upon their condition in life, however lowly or unfortunate it may be. <i>Point out</i> that there is ALWAYS SOMETHING to evoke one's GRATITUDE. <i>For instance</i>—Are we poor? Are we whole? Are we blind? (If there happen to be a cripple in the school, ask, "And if we are not whole, have we not loving friends around who love us all the more because of our infirmities?") When we have been sick, did we not find kind and anxious nurses? When we got well again, did we not feel what a priceless boon was Health? If we have had troubles and trials, have we not had strength to overcome them? If man is born to trouble "as the sparks fly upward," have we not merely shared in the common lot? Cannot we always discover some mitigating circumstances? Is not the "wind tempered to the shorn lamb"?</p>
<p>(2) We may consider it a duty to make the best of everything, and to seize every favourable opportunity for improving that lot.</p>	<p>(2) <i>Go on to say</i> that the APPRECIATIVE BOY does not dislike school, but makes the most of his advantages, and determines to TAKE HIS EDUCATION WELL. To him school-life is happiness, and his teachers are numbered among his friends. But the UNAPPRECIATIVE BOY hates school, and looks upon his teachers as his natural enemies. "Creeping like snail unwillingly to school," he MAKES HIS LIFE THERE A MISERY.</p> <p><i>Remark</i> that IN PROPORTION as he is appreciative does he SHOW how he prizes his advantages by the USE HE MAKES of them.</p> <p><i>Illustrate</i> by the little Sweep who learned to read by the aid of the signs over the shop doors. <i>Contrast</i> him with those who AVAIL THEMSELVES OF NOTHING in their youth, and in maturity COMPLAIN that they have had "NO LUCK."</p> <p><i>Allude</i> to the great privilege we have in the COMPANIONSHIP of our fellows; and <i>illustrate</i> by the "silent system" of our prisons being regarded as the most severe of all punishments. <i>Demand</i> whether we shall show our appreciation of this privilege by being taciturn or SULKY.</p>

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<p>Appreciation of Nature. (1) In Nature, Use and Beauty are combined.</p>	<p>(1) <i>Start with this PROPOSITION ; and quote Mary Howitt in support of it—</i></p> <p><i>"God might have made the earth bring forth Enough for great and small, The oak tree and the cedar tree, Without a flower at all."</i></p> <p>But instead of a gloomy world like that, it may be shown that we are surrounded by Nature with SIGHTS AND SOUNDS that are SWEET AND CHEERING.</p> <p><i>Declare—</i></p> <p>(a) That Man has been FITTED TO ENJOY these beauties of Nature ;</p> <p>(b) That his INTUITIVE RECOGNITION of them seems to evidence that they were INTENDED FOR HIS DELECTION ; and</p> <p>(c) That so great is the POWER of Nature to charm and cheer the MIND, to keep the BODY healthy and the spirits light, that it becomes a DUTY to show an appreciation of Nature by EXTRACTING from it all the PLEASURE it has to give.</p> <p><i>Illustrations for the foregoing :—</i></p> <p>(a) The existence of the five SENSES and their appreciative discrimination.</p> <p>(b) The START of glad SURPRISE when suddenly brought into contact with Beauty in some strange and novel form.</p> <p>(c) The RELIEF which Nature affords to the DENIZEN of the crowded city who flies into the COUNTRY FOR CHANGE and rest.</p> <p><i>Now argue that BEFORE we can APPRECIATE we must LEARN TO RECOGNIZE ; and lead the children to DISCOVER the COMBINATION of Use and Beauty in the commonest things, as—</i></p> <p>(a) ANIMALS which supply us with FOOD or bear our BURDENS are GRACEFUL and comely.</p> <p>(b) BIRDS which HELP THE FARMER in his work PLEASE US by their BEAUTY of form, swiftness of FLIGHT, and enlivening SONG.</p> <p>(c) TREES that supply us with TIMBER are NOBLE in size and PROPORTION.</p> <p>(d) FIELDS that find SUSTENANCE for our cattle are besprinkled with a thousand FLOWERS of every shape and hue.</p>

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<p>(2) Things necessary to a right appreciation of Nature.</p> <p>(a) An observant eye.</p>	<p>(e) FRUIT, which in its use delights the PALATE, is in its beauty of every COLOUR and device, and yet all its FORMS and all its hues are alike beautiful.</p> <p>(f) THE OCEAN, which is the RESERVOIR of the globe's water, and the medium of INTER-COURSE between nations, cannot be GAZED UPON WITHOUT EMOTION.</p> <p>(g) THE CLOUDS, whose work of FERTILIZING is indispensable, are BEAUTIFUL in their ever-varying FORMS, their ever-changing POSITIONS, and the manifold TINTS of their reflections.</p> <p>(In these and many other instances which may be taken it will be as well to indicate the "USE" FIRST and the "BEAUTY" after.)</p> <p>(2) (a) <i>Contrast</i> a country walk, in which it is wonderful how much we manage NOT TO SEE, with one in which a country road may be a VERITABLE walk in FAIRY-LAND, if we are accompanied by a friend whose EYE HAS BEEN TRAINED, and who can point out the various beauties as we pass.</p> <p><i>Illustrate</i> by the anecdote "Eyes and No Eyes." Impress that we should ALWAYS be on the LOOK-OUT for beautiful sights; that even IN THE CROWDED TOWNS we may escape our sordid surroundings by simply looking up into the SKY—</p> <p style="text-align: center;">"Where the sailing clouds go by, Like ships upon the sea."</p> <p>As there are few who are not delighted with beautiful SCENERY, <i>inculcate</i> the duty of PRESERVING it as far as we can. As the CHARMS of Nature are often rudely ENCROACHED upon, <i>seek the cause, and admit</i> that UTILITY certainly should take PRECEDENCE of Beauty, that the Useful must come before the Ornamental; but where the two CAN BE COMBINED, or where one can be preserved without injury to the other, it is a DUTY TO DO SO.</p> <p><i>Illustrate</i> by the beautiful landscape in a lake district that is marred to supply a town with water. The water is a necessary, but if it can be obtained without spoiling a landscape of surpassing beauty so much the better.</p> <p><i>Explain</i> what is meant by the TERM "VAN-</p>

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(b) A susceptible mind.	<p>DALISM," and condemn BUTHLESS and unnecessary UTILITARIANISM.</p> <p>On the other hand, the FOLLIES of modern fashionable AESTHETICISM may be <i>indicated</i> as a warning against the possibility of going in the WRONG DIRECTION; and the children <i>may be told</i> that while we wish them to have a love of the Beautiful, we do not expect the perfume of a flower to satisfy their appetites, or the contemplation of a pretty feather to keep them warm.</p> <p>(b) <i>Grant</i> that it is possible to see objects WITHOUT deriving any PLEASURABLE EMOTION or thought therefrom.</p> <p><i>Desire</i> the children to form a constant habit of FINDING OUT WHAT TO ADMIRE.</p> <p>To excite an interest in the theme describe this HABIT somewhat as follows:—</p> <p>It is a habit easily acquired, and when acquired is of priceless value. Just as the dull ear may be educated and refined as to detect shades of sound, and to receive pleasure from the slightest variation in tones, so the mind can be educated till it will respond in feelings of pleasure to the slightest exhibition of beauty in natural objects, and will be able to extract pleasure from numberless beauties which are hidden away from ordinary minds.</p> <p>Illustrate by contrasting Wordsworth's "Peter Bell" with Robert Burns. Peter Bell symbolizes the man who derives no emotion of any kind from the contemplation of natural scenery—</p> <p style="padding-left: 40px;">"He roved among the vales and streams, In the green wood and hollow dell; They were his dwellings night and day,— But Nature ne'er could find the way Into the heart of Peter Bell.</p> <p style="padding-left: 40px;">"In vain through every changeful year Did Nature lead him as before; A primrose by the river's brim, A yellow primrose was to him, And it was nothing more.</p> <p style="padding-left: 40px;">"At noon, when, by the forest's edge, He lay beneath the branches high, The soft blue sky did never melt Into his heart; he never felt The witchery of the soft blue sky!"</p>

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	<p>Nature lay about him, but NEVER found its way FARTHER than his EYE. Now <i>contrast</i> with Robert Burns, the poet-ploughman, who NOT ONLY SAW, BUT FELT. When he turned up a mountain daisy with his plough he thus expressed his SORROW :—</p> <p>“Wee, modest, crimson-tipped flow'r, Thou'st met me in an evil hour, For I maun crush amang the stoure Thy slender stem; To spare thee now is past my pow'r, Thou bonnie gem.”</p>
	<p><i>Teach</i> how the susceptible mind and sympathetic heart of the poet AROUSE in us a feeling of SORROW for a SIMPLE FLOWER upturned by the plough. <i>Demand</i> if, while that feeling lasts, the ROUGHEST BOY would not FIND IT DIFFICULT to TRAMPLE one down for the mere sake of destruction.</p>
	<p><i>Contrast</i> again the ORDINARY APPRECIATION of the lark's song with that expressed so beautifully by the Ettrick Shepherd—</p> <p>“Bird of the wilderness, Blithesome and cumberless, Sweet be thy matin o'er moorland and lea! Emblem of happiness, Blest is thy dwelling-place,— O to abide in the desert with thee!”</p>
(c) A sympathetic nature.	<p>And with Shelley's luxuriant imagery—</p> <p>“Hail to thee, blithe spirit! Bird thou never wert,” etc.</p> <p>(c) Admit that this is ALMOST IMPLIED in the last. But to give more force to the point, the teacher may deliver himself somewhat in this strain :—</p> <p>The man who is close, reserved, and self-contained, who has little sympathy with what is beyond himself, gains but little from Nature. He may in his way enjoy Nature; but in the place of genuine admiration we shall find criticism. He is disposed to find what he calls faults rather than to admire undoubted beauties. His appreciation is superficial. He stands, as it were, in the vestibule of Nature's</p>

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	<p>glorious temple. The true worshipper only can pass within and see her face to face.</p> <p>Thus to the observant eye, the susceptible and sympathetic nature, ALL NATURAL OBJECTS, from the towering mountain and boundless sea to the simple flower and trembling dew-drop, may GIVE TRUE PLEASURE; and not pleasure only, but DEEP THOUGHTS, for such a man may say with Wordsworth—</p> <p style="padding-left: 40px;">“To me the meanest flower that blows can give Thoughts that do often lie too deep for tears.”</p>
<p>Appreciation of Art. (1) Ornamentation.</p>	<p>(1) <i>Argue</i> that men devote much TIME AND PATIENCE to the production of ornamentation, with the settled purpose of AFFORDING ENJOYMENT by it, either to themselves or to others. Why is the house-decorator called in? The house was warm and water-tight before he spent so much labour upon it. Why are we not satisfied with the rough walls and rude furniture of our remote ancestors? Because we find an innocent pleasure is derived from beauty in the shape of ornamentation.</p> <p>In <i>dealing</i> with this ornamentation of the Useful, <i>declare</i> the ARBITRARY division of the “BEAUTIFUL” AND THE “USEFUL” to be a FALSE ONE.</p> <p><i>Quote</i> Keats—“A thing of Beauty is a joy for ever.”</p> <p><i>Inform</i> the children that SOCIETIES have been established (as the Kyrle Society) to ELEVATE THE MORAL SENSE of the people by winning their appreciation of the Beautiful; because it is felt that if a man’s mind CAN FIND RECREATION in the contemplation of the Beautiful, he will NOT debase himself by WANTONLY DESTROYING anything beautiful, or by wasting his time in a TAVERN when he can have access to</p> <p style="padding-left: 40px;">ART GALLERIES AND MUSEUMS for studying the Beautiful in Art;</p> <p style="padding-left: 40px;">PUBLIC PARKS AND GARDENS for studying the Beautiful in Nature.</p> <p>And then his POWERS OF IMITATION and love of HOME will come into play, and he will try to</p>

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(2) Pictures, Sculpture, etc.	<p>beautify his house with PICTURES, FLOWERS, etc. Perhaps he will cultivate flowers, if only by window-gardening.</p> <p>(2) <i>Let the children try to name some of the Beauties of Art, as Pictures and Painting, Architecture and Sculpture.</i></p> <p>[It may not be within the province of the Lesson, but it may be left to the discretion of the Teacher to indicate what the young mind should admire, as—</p> <ul style="list-style-type: none"> (a) Symmetry of form, exemplified in the lines of a trim-built ship. (b) Harmony of colour, exemplified in the wing of a butterfly. (c) Elegance in simplicity, and daintiness equally with magnificence. (d) The natural, which is never ornate. <p>The teacher should make it a duty to be well acquainted with the contents of local museums and picture galleries, and by description excite an interest in the objects to be admired. The child may then go and contemplate them with rational pleasure, and so lay a sure foundation for a true and permanent taste for the Beautiful.]</p> <p><i>Instruct</i> the class how Photography, Lithography, and the kindred arts have placed the grandest pictures and scenes WITHIN THE REACH of the poorest purse, and a well-executed COPY can sometimes AFFORD AS MUCH PLEASURE as a costly original, if we only have a "SEEING EYE" to appreciate it. Also how the application of PARIAN to the Beautiful in sculpture may be used as a further proof of the Beautiful being well WITHIN REACH OF SMALL MEANS.</p>
(3) Books.	(3) <i>Briefly appraise the COMPANIONSHIP to be found in Books. Illustrate by little Hugh Miller, who discovered that by learning to read he could, in imagination, take part in a Roman expedition, sail round the globe, make discoveries, see battles, and take part in sieges—in fact, that a Book is the most wonderful and entertaining of friends if rightly appreciated.</i>
(4) Music.	(4) <i>State that Music and Education have weaned the Germans from being the most drunken to being the most sober of nations.</i>

Conclusion.—*Mention* that it has been asked, “**IS LIFE WORTH LIVING?**” Stigmatize such a question as a sign either of profound **IGNORANCE** or of the worst **INGRATITUDE**.

Convince the class that **NO ONE** need lead a **JOYLESS LIFE**.

Combat those who regard this life as a “**VALE OF TEARS**,” but candidly *acknowledge* that it may have paths of sorrow.

Having shown where to look for **Blessings**, *entreat* the children—

- (1) To **LOOK AROUND** for something to **APPRECIATE**.
- (2) To set a **PRICE** on it, and to be **LOATH TO PART** with it.
- (3) And to show a proper appreciation by **THE GOOD USE** made of it.

Further *entreat* them—

- (1) Not to be “**WET BLANKETS**.”
- (2) Not to be **WEIGHED DOWN** with cares and responsibilities to the exclusion of the innocent pleasures of life.
- (3) Not to be **MATTER-OF-FACT GRADGRINDS**. (See Dickens’s “**Hard Times**,” and *read* chaps. i. and ii.)

Ask them to **EVINCE** their appreciation—

- (1) By refraining from the **DISFIGUREMENT OF MONUMENTS**.
- (2) By refraining from **SCRAWLING** names, etc., on them.
- (3) By refraining from **TEARING** down **BRANCHES** of trees.
- (4) By refraining from **LITTERING** public **PARKS** with paper, etc.
- (5) By seizing every opportunity of seeing **NEW PICTURES**, etc., and discovering their beauty for themselves.

Declare that we may **MAKE THE BEST OF EVERYTHING**. That **TASTE** can sweeten **POVERTY**; for it selects the openest and **HEALTHIEST NEIGHBOURHOOD** to live in, and in many ways **EXTRACTS JOY** and happiness from life. It **AROUSES** dormant **FACULTIES**, and we begin to **SURROUND** ourselves and our **HOMES** with **OBJECTS** that attract, delight, and amuse.

Conclude by *reading* this passage from Addison’s **Imagination** papers in *Spectator* :—

“A man of polite imagination is let into a great many pleasures that the vulgar are not capable of receiving. He can converse with a picture, and find an agreeable companion in a statue. He meets with a secret refreshment in a description, and often feels a greater satisfaction in the prospect of fields and meadows than another does in their possession. It

gives him indeed a kind of property in everything he sees, and makes the most rude, uncultivated parts of nature administer to his pleasures. So that he looks upon the world, as it were, in another light, and discovers in it a multitude of charms that conceal themselves from the generality of mankind."

XXXVII.—MAGNANIMITY.

Introduction.—The title of this Lesson being a long and somewhat difficult word, it may perhaps be injudicious to use it at all with the lowest classes: the compound word "High-mindedness" may be substituted, and the teacher without further preface may at once proceed to expound its meaning and application.

However, if the teacher prefers to use the word "Magnanimity," be sure it is pronounced, simultaneously and individually, several times; and to impress the word on the minds of the children, it may be syllabled and spelt.

For advanced classes an Introduction to the subject may be effected through an allusion to the motto of the Order of the Garter, "Honi soit qui mal y pense" (Norman-French, "Evil be to him who evil thinks"), a few well-studied words upon which will serve to indicate in some degree the spirit of Magnanimity. The word itself, however, must first be given by the teacher, accompanied by the remark that Magnanimity has a very comprehensive nature, and is very wide in its operations; that what has just been said about it is not the only way in which it manifests itself, but that it will need the whole of the Lesson to investigate its workings in the human mind.

Observe that Magnanimity [High-mindedness] is rarely met with, but is so striking in its manifestations that it is never beheld without calling forth the highest admiration: to win from the class this admiration for the quality will be one great object of the Lesson.

Quote from Tennyson the following stanza, drawing special attention to the last line:—

"Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of Truth and Right,
Ring in the common love of good."—*In Memoriam*.

MATTER.	METHOD.
<p>Definition. B. B. H.</p> <p>Magnanimity is high-mindedness.</p> <p>(Derived from Lat. <i>magnus</i>, great; <i>animus</i>, soul, mind.)</p>	<p>(1) If the Lesson be to an advanced class, <i>write</i> the Definition on the B. B., and give the derivation of the word. With a junior class, however, <i>at once plunge in medias res</i>, as suggested in the Introduction.</p> <p>(2) Say that this GREATNESS OF SOUL comprehends many virtues, and hence the GREATNESS OF THE SUBJECT: that high-mindedness really demands the MIND TO BE EXERCISED; for your magnanimous person is ever a THOUGHTFUL PERSON, and is careful NOT TO ERR through ignorance himself; YET, on the other hand, he is ever ready to PARDON AN ERROR through inadvertency on the part of others, even though that error may have been grievously mischievous to himself.</p> <p>Or it may be said that Magnanimity is NOT SO MUCH A PARTICULAR VIRTUE as a general LOFTINESS OF MIND, which throws up boldly and clearly all the other virtues. It may be described as an elevated moral platform forming the basis for the actions of life: compare it to the high key in which a strain is pitched.</p> <p><i>Illustration</i> :—Sir Walter Ralegh, when insulted by a person wishing to pick a quarrel with him, bore the insult meekly, remarking that the offence was easier borne than the guilt of taking the life of the offender.</p> <p>(3) <i>Sum up by declaring</i> that the magnanimous [high-minded] person THINKS WELL of everything and everybody; that he LOOKS ONLY ON THE GOOD, and is SLOW to recognize EVIL; that though he is scrupulously honourable in every detail of his OWN CONDUCT, yet he never cries out about the TRIFLING WRONGS inflicted upon him BY OTHERS.</p> <p><i>First define and then contrast</i> OPTIMISTS (derived from Lat. <i>optimus</i>, best) AND PESSIMISTS (from Lat. <i>peccimus</i>, worst). <i>Approve</i> the character of the former, who constantly look hopefully forward, believing in faith, goodness, and purity, and who are ever ready to help a good cause. <i>Affirm</i> of such that they are disposed to overlook petty annoyances, because they feel the influences at work which will ultimately remove them.</p>

MATTER.	METHOD.
<p>Phases of Magnanimity.</p> <p>(1) Magnanimity does not easily take offence, but makes allowance for the motives which actuate others.</p>	<p>(1) <i>Characterize</i> the man of noble mind, CONSCIOUS of his OWN INTEGRITY of purpose in every condition of life, as being MORALLY ELEVATED above those who would wish to ANNOY him with petty SNEERS.</p> <p><i>Trace</i> the WORKINGS of Magnanimity in its SEARCH FOR MOTIVES; as—</p> <ul style="list-style-type: none"> (a) when it induces one to “accept the WILL FOR THE DEED;” (b) when it scorns to “look a GIFT-HORSE in the mouth;” (c) when it “MENDS a fault” instead of FINDING one. <p>(2) <i>Admit</i> that EVERY ONE is SUSCEPTIBLE to anger; but <i>inculcate</i> that the High-minded do NOT NURSE wrath, but dismiss it promptly, and allow a better frame of mind to prevail: hence <i>show</i> that with such persons Resentment, Revenge, and Retaliation are impossible.</p>
<p>(2) It soon dismisses anger.</p>	<p><i>Illustrations</i>.—The original Cheeryble Brothers (see Dickens's “Nicholas Nickleby”) were two Manchester merchants who had been injured by a pamphlet published by a rival manufacturer. One of the brothers said he would live to make that man repent it. Soon after, the slanderer failed in business, and in order to go through the bankruptcy court in due form, he had to obtain the signatures of the chief manufacturers. He was exceedingly loath to seek the injured merchants, but at last, pressed by hunger, he entered their office one day with downcast eyes and shame on his face. The merchants then avenged the injury by giving the required signature, and presenting the bankrupt with a cheque for present needs.</p> <p>The Roman general Camillus took Veii after ten years' siege, but forbade his soldiers to plunder. In revenge they accused him of fraudulent practices, and secured his banishment. Yet when Rome was besieged by the Gauls he nobly returned and saved the city from destruction, and was once more restored to honour.</p> <p>“A Noble Revenge,” by De Quincey, may be read as a third <i>illustration</i>.</p>
<p>(3) It may emulate or strive to be equal with a</p>	<p>(3) <i>Explain</i> how a great mind can take DELIGHT in seeing OTHERS SUCCEED, though it may</p>

MATTER.	METHOD.
neighbour, but its rivalry is of a generous nature.	<p>not be in PROSPEROUS circumstances ITSELF: hence <i>show</i> that ENVY and covetousness are IMPOSSIBLE with it.</p> <p>The following anecdote will <i>illustrate</i> how it infolds bravery with thoughtfulness and gentleness:—At the battle of Dettingen, 1743, during the heat of action, a squadron of French cavalry charged an English regiment. The young French officer who led them was about to attack the English leader, when observing that he had only one arm, with which he held his bridle, the Frenchman courteously saluted him with his sword and passed on.</p> <p><i>Claim</i> for Magnanimity that</p> <ul style="list-style-type: none"> (i.) it is so thoroughly generous that it will never take an UNFAIR ADVANTAGE over any one; (ii.) it is always ready to HELP A FRIEND or FORGIVE A FOE; (iii.) it never “drives a HARD BARGAIN;” (iv.) it never owes or “pays a grudge;” (v.) it never “HITS a man when he is DOWN;” (vi.) it does not believe in “looking after NUMBER ONE;” (vii.) it does NOT THINK “charity begins at home.” <p>(4) <i>Show</i> that Magnanimity begets a PHILOSOPHICAL CONTENTMENT, and it is therefore impossible for it to become</p> <ul style="list-style-type: none"> (i.) INTOXICATED with success, or (ii.) CAST DOWN by failure. <p><i>For instance</i>, it would not make a boy proud and upstart because he had just gained the first prize in the school; nor would it make him give up in despair because he had failed not only to get a prize, but to attain that position he made sure he was bound to get.</p> <p><i>Explain</i> that being content, it DOES GOOD</p> <ul style="list-style-type: none"> (i.) not for the SAKE OF REWARD, (ii.) but from a SENSE OF DUTY. <p><i>Illustrate</i> how this CONSCIOUSNESS of well-doing is an AMPLE REWARD by the simple prizes for valour or for success in games given by the ancient Greeks, and which consisted generally of a wreath of no intrinsic value whatever.</p> <p>Further <i>claim</i> for Magnanimity that</p> <ul style="list-style-type: none"> (i.) being MODERATE in its desires, it does not toady and CRINGE for favours;
(4) It is not influenced by prosperity or by adversity.	

MATTER.	METHOD.
(5) It never stoops to artifice, stratagems, or low arts for the accomplishment of a purpose.	<p>(ii.) having NO FALSE PRIDE, it scorns no one, however humble, if honest.</p> <p>(5) <i>Reprove</i> the LOW MIND which stoops to use unworthy tricks. <i>Insist</i> that a high mind would NOT SO DEMEAN itself: <i>for instance</i>, it would SCORN</p> <ul style="list-style-type: none"> (a) systems of ESPIONAGE to entrap the unwary; (b) lying or DECEIT in any shape or form; (c) receiving praise or reward DUE TO ANOTHER, as a boy who presents "cribbed" work as his own.
Pusillanimity [Narrow-mindedness].	<p>With advanced classes the word "Pusillanimity" should be <i>treated</i> as the word "Magnanimity" was dealt with. With younger classes perhaps the compound word may be <i>substituted</i>.</p> <p>If the word Pusillanimity be used, <i>show</i> it to mean the OPPOSITE of Magnanimity, and give its ETYMOLOGY. It is derived from the Latin <i>pusillus</i>, very little; <i>animus</i>, mind. <i>Direct attention</i> to the DEGREE "very" little, and to the conversion of "little" into "narrow."</p> <p>(1) <i>Revert</i> to the French officer at Dettingen, who, having two arms himself, would not take an unfair advantage of an enemy who had but one arm.</p> <p><i>Call forth</i> the DISDAIN of the class for the SNEAK and the eavesdropper.</p> <p>(2) <i>Expose</i> the little mind which cannot rise ABOVE TRIFLES, and so grumbles and growls, and LOOKS upon everything with a JAUNDICED EYE.</p> <p>(3) <i>Make an exposure</i> of the narrow mind which</p> <ul style="list-style-type: none"> (i.) regards success in others AS AN INJURY to itself; (ii.) is therefore ENVIOUS; (iii.) and will GO OUT OF ITS WAY to injure or DEPRECATE OTHERS. <p><i>Illustrate</i> by the tradesman who is jealous of every one else in the same trade.</p> <p>As a <i>contrast</i> to this trait of character offer the conduct of Socrates, who, when unjustly sentenced to death by the Athenians, refused to escape from prison when an opportunity presented itself, because it was contrary to the standing laws of the country.</p>

MATTER.	METHOD.
(4) Being spiteful and giving vent to spite long after the offence has been forgotten by others.	(4) <i>Entreat</i> the children NOT to be SPITEFUL. <i>Entreat</i> the children NOT to NURSE their WRONGS. <i>Mention</i> that in a court of justice "ANIMUS" or spite is not allowed to influence the EVIDENCE. The PHASE of Narrow-mindedness taking the form of BIGOTRY may be <i>illustrated</i> by the character and conduct of Archbishop Laud (1644).
(5) Imputing bad motives.	(5) <i>Show</i> that this is BECAUSE a narrow mind (a) is ready to THINK ILL of every one; (b) frequently puts a BAD CONSTRUCTION on the WORDS of others; (c) frequently puts a BAD CONSTRUCTION on the ACTIONS of others. <i>Contrast</i> such with the noble-minded individual who can JUDGE IMPARTIALLY, even when the judgment goes AGAINST HIMSELF.
(6) Gloating over petty triumphs.	(6) <i>Repeat</i> the saying, "Little things please little minds," and <i>illustrate</i> it by the pleasure which an infant will derive from the simplest toy, whereas a grown-up child would not think that toy worthy of a moment's notice. <i>Compare</i> this circumstance to the man who is delighted to be patronized by those above him, and who equally delights in ostentatious patronage of those beneath him.

Conclusion.—*Entreat* the children to be high-minded in EVERY PHASE OF LIFE, and to show their Magnanimity by being

- (1) Charitable in their OPINIONS, and by giving EVERY ONE HIS DUE, or they may become narrow-minded in PREJUDICE; and this is the trait which makes people say, when a calamity befalls another, that it is a "judgment on him," a remark applied to Rufus, who met with his death in the forest which his father had so cruelly made (1100).
- (2) Forgiving; or Narrow-mindedness may lead them into the INJUSTICE OF PUNISHING one for his INFIRMITIES AND MISFORTUNES.
- (3) Generous; or Narrow-mindedness may take a mean ADVANTAGE OF THE WEAKNESS of others, and this is no triumph to a noble mind.

(4) Forgetful of injuries; or Narrow-mindedness may make them **SPITEFUL**.

(5) Tolerant; for there are many persons with whom **WE MAY NOT BE ABLE TO AGREE**, many things and opinions which **WE MAY NOT BE ABLE** to accept for ourselves; yet we can at least **EXERCISE A PASSIVE TOLERATION** of them so long as they do **NO ACTUAL HARM**.

XXXVIII.—INTEGRITY OF PURPOSE.

Introduction.—Although it may not be suggested by the title, yet it is desirable that the object of this Lesson should be twofold: first, to show the necessity of having an object or purpose in life; and secondly, to desire that such object shall be pursued with the best and purest of motives.

Begin with an illustration of aimlessness:—A man who is going nowhere in particular neither pushes forward briskly nor even takes the trouble to walk erectly; he gives way to obstacles, instead of making them yield to his advance; he is likely to be diverted from his path by the blandishments of passing allurements; he is like a ship beating about on the bosom of the ocean without chart, compass, or reckoning.

Then procure the children's assent to these propositions:—

- (1) That the man lacked an aim, a place to arrive at.
- (2) That he wanted to form an intention of getting to that place.
- (3) That he would then have been striving for a future, the time of his arrival.
- (4) That he would have kept constantly moving forward with the hope of arriving there. In other words, teach that the elements of Purpose are (a) an aim, (b) an intention, (c) a future, and (d) a hope.

Having shown the necessity and nature of Purpose, make the next point—that is, to assert the duty of being animated by pure motives in the accomplishment of that Purpose.

Tell the class that this is called Integrity of Purpose, and write the definition on the black-board.

MATTER.	METHOD.
<p>Definition. B. B. H.</p> <p>By Integrity of Purpose we mean having pure and right motives in all we do.</p> <p>(Integrity from Lat. <i>in</i>, not; <i>tango</i>, I touch.)</p>	<p>Say that the word "Integrity" comes from two Latin words which mean "NOT TOUCHED," so that its meaning has reference to "a whole, left untouched, entire, and unimpaired;" therefore, if we have Integrity of Purpose, we have FIRST an AIM, and THEN we pursue that aim with our WHOLE MIND, pure and undivided.</p> <p>Advanced classes may have the word Integrity connected with the word integer, a <i>whole</i> number; and the teacher should then work upon this WHOLENESS, or thoroughness of character, which finds a place for all good.</p> <p><i>Admit</i> that FEW people seriously purpose to WORK EVIL, but it <i>may be shown</i> that they sometimes DRIFT into evil through LACK OF PURPOSE; for—</p> <p style="padding-left: 40px;">"Evil is wrought by want of thought As well as want of heart."—Hood.</p> <p>Maintain that the DIPLOMATIST who descends to subterfuge TRIUMPHS FOR A TIME, but that an <i>expose</i> follows sooner or later.</p> <p><i>Illustration</i>.—It is now even admitted that we have all along misunderstood the great Florentine politician Machiavelli (1469-1527), whose name is a synonym for crafty cunning, and whose writings have till late years been supposed to propagate the doctrine that a crooked policy subdues every better principle.</p>
<p>A Noble Purpose.</p>	<p>Before proceeding further, it will be necessary to teach that Integrity of Purpose IMPLIES a Noble Purpose; for PURE MOTIVES are SELDOM CONNECTED with UNWORTHY OBJECTS.</p> <p>Mention Chatterton, whose frauds in literature led to his suicide (1770), or at least his lack of Integrity through life culminated in his destruction; and from this argue that an unworthy object MAY BE FOLLOWED with some degree of energy, but that EVENTUALLY IT RUINS its devotee. Of such the poet Young says—</p> <p style="padding-left: 40px;">"Their height is but the gibbet of their fame."</p> <p><i>It may be observed</i> that although in history great CONQUERORS are glorified, we cannot allow those men to have been MOVED BY A NOBLE PUR-</p>

MATTER.	METHOD.
	<p>POSE who, to satisfy their own ambition, were content—</p> <p>“To wade through slaughter to a throne, And shut the gates of Mercy on mankind.”—<i>Gray</i>.</p> <p><i>A caution may also be given that a fixed idea or a CROTCHET be not MISTAKEN for a FIXED PURPOSE.</i></p> <p><i>Distinguish between the two:—</i></p> <p>A fixed IDEA makes a SLAVE of a man, CROPPING UP in all he does.</p> <p>A fixed INTENTION is a GUIDING PRINCIPLE in the performance of EVERY DUTY.</p> <p><i>To illustrate the point:—</i>Don Quixote may be said to have had a fixed idea—the revival of chivalry; and in his great devotion to an impracticable purpose we read of him tilting at windmills!</p> <p>(1) <i>Assure</i> the children that when a purpose is FELT to be a WORTHY one, every nerve is strained to GIVE IT EFFECT; in fact, the VERY VALUE we set on the aim is INDICATED by the amount of ENERGY WE DISPLAY in its pursuit.</p> <p><i>Illustrate</i> by John Howard, the philanthropist, who in his noble purpose of ameliorating the wretched condition of our prisons spared neither time nor labour: he personally inspected the prison systems of the chief European countries, and energetically committed his experiences to writing; and at last, it may be said, he sacrificed his life in the cause (1790).</p> <p>(2) <i>Affirm</i> that a noble purpose is EVER LOYAL, and true to the core. It regards the BETRAYAL of a friend or a cause with unmistakable DISGUST; and it is ARMED SO STRONG in honesty that it never</p> <p style="text-align: center;">“Casts between Ambiguous words and jealousies, to sound Or taint integrity.”—<i>Paradise Lost</i>, bk. v.</p> <p>(a) <i>Denominate</i> those who do fluctuate as TRIMMERS or time-servers.</p> <p><i>Illustrations:—</i>The Vicar of Bray, so famous in old song, was a Catholic under Henry VIII., a Protestant under Edward VI., again a Romanist under Mary, and yet again a Protestant under Eliza-</p>
(1) Calls forth a noble energy.	
(2) Never swerves from rectitude.	
Through (a) Expediency;	

MATTER.	METHOD.
	<p>beth ; self-interest and not religion actuated him, and through lack of Integrity he sang—</p> <p>“And this is law, I will maintain unto my dying day, sir, That whatsoever king shall reign, I'll still be the Vicar of Bray, sir.”</p> <p>Similarly in politics, Townshend the statesman, who held office from 1749 to 1767, gained the title of “Weathercock Townshend” through his instability of political opinion.</p>
(b) Laxity ;	<p>(b) That Integrity is NOT an EASY virtue to PRESERVE, mention how the AMIABLE MAN may forfeit Integrity by neglecting to be ANGRY WITH WRONG and violence; how the GENEROUS MAN may forfeit Integrity by neglecting JUST DEMANDS on his purse while he gives away in charity; how the EASY-GOING MAN may forfeit Integrity by neglecting to be strict and ACCURATE in his accounts; how those who DISLIKE TROUBLE are SELDOM people of INTEGRITY.</p>
(c) Temptation in any form.	<p>(c) State that temptation easily SILENCES CONSCIENCE when the wrong inflicted is NOT GLARINGLY APPARENT—as in the case of a tradesman who descends to PUFFING and false advertisement; a manufacturer who descends to ADULTERATION; a subordinate who descends to cringing and FAWNING to curry favour; a man who descends to the assumption of MOCK VIRTUES, and who becomes A HYPOCRITE EVEN TO HIMSELF.</p>
(3) Makes a good life.	<p>(3) <i>Maintain</i> that Integrity is NOT INFLUENCED by every CHANGE, like a straw by the wind, but that it wears a bold INDEPENDENCE, begot of FEARLESSNESS IN RIGHT-DOING, which supports it in all difficulties, and leads to a good life, or a life well spent.</p> <p><i>Admit</i> that a person of Integrity may be CIRCUITSPECT WITHOUT SACRIFICING his Integrity, for he regards an unblemished REPUTATION BEFORE EVERYTHING—his Integrity is his responsibility.</p>
(4) Commands respect.	<p><i>Illustration</i> :—Gazing steadfastly with purpose of heart at a pure object, we become changed, as it were, into the same image.</p> <p>(4) Foremost show its command of SELF-RESPECT in a consciousness of having endeavoured to do right.</p>

MATTER.	METHOD.
	<p><i>Allow</i> that sometimes Integrity meets with due RECOGNITION FROM OTHERS, although this is NOT WHAT IT LABOURS FOR or seeks. It is ever BRAVE, and never deterred in its right-doing by what the WORLD MAY SAY or think.</p> <p><i>Give the following three illustrations:—</i></p> <p>(i.) Of the Roman Fabricius it was publicly declared by his enemy, King Pyrrhus, that it was easier to turn the sun from its course than Fabricius from the path of honour, for with him the seductions of bribe, threat, and flattery had been all unavailing.</p> <p>(ii.) At the Sicilian Vespers (1282), within the space of two hours, every Frenchman in Palermo had been massacred except one, whose name was Pourcelets, and he was spared in that time of murderous excitement simply on account of his extraordinary probity, for which also his name has been preserved to posterity.</p> <p>(iii.) Henry IV. of France had a faithful servant and friend in Rosny, whom he raised to the title and dignity of Duke of Sully. So far above suspicion, and of such known and tried integrity was he, that though a Huguenot he always retained the confidence of both his country and his king, even after the latter had become a Roman Catholic in deference to the wish of the nation. He was just as highly respected by the Pope, who many times tried to prevail upon him to change his religion. It was to show his respect to Sully when sick that the king visited his bed-side, on his return from which he met with his assassination in the streets of Paris (1610).</p> <p><i>Demonstrate the RESULTS of Integrity by the following:—</i> Through Integrity the MERCHANT can command CREDIT; through Integrity the CLERK gets promoted to a PLACE OF TRUST and profit; through Integrity the family SOLICITOR retains his connection GENERATION after generation; through Integrity OPINIONS are received with DEFERENCE; through Integrity a man's WORD becomes his BOND.</p>
Aimlessness	
(1) Is often caused by vacillation or indecision.	(1) The Introduction having shown the DANGER of being WITHOUT AN AIM, now proceed to

MATTER.	METHOD.
(2) Paralyzes energy.	<p><i>Show</i> one of its chief CAUSES—namely, vacillation, or change of purpose.</p> <p><i>Hint</i> that LIFE is often WASTED AT THE OUTSET by a useless search for a PURSUIT WHOLLY TO ONE'S LIKING.</p> <p><i>Point out</i> the REMEDY for this—Integrity of Purpose, which, INSTEAD OF SEEKING for an ATTRACTIVE pursuit, actually MAKES any pursuit ATTRACTIVE by the DEVOTION with which it is followed up.</p> <p><i>Suggest</i> that another cause is IRRESOLUTION, which is sometimes FOSTERED by SELF-DECEIVING RESOLUTIONS to follow up first one thing and then another, and each succeeding resolve is BROKEN IN TURN, though each time we may try to deceive ourselves that NOW we are REALLY CARRYING OUT the last good resolution we made.</p> <p>(2) <i>Illustrate</i> how INEFFECTIVE and useless is this SHIFTINESS by gunpowder, which requires concentration to be effective, for if it is scattered about it merely fixes away: even in the same way the most brilliant talents are rendered worthless if scattered on many objects, for not one is FOLLOWED UP with an ENTIRE MIND. Of such who do this we say that they are "Jacks of all trades and masters of none."</p> <p><i>Insist</i> that SMALL EFFORTS constantly brought to bear on the FURTHERANCE of an aim will ACCOMPLISH wonders, just as the constant dropping of water will wear away the hardest stone.</p> <p><i>Commend</i> the principle of doing ONE THING AT A TIME, and doing that WELL; and <i>illustrate</i> by the anecdote of the eminent American merchant, Mr. Gray, who, having occasion to reprimand an old workman for not doing his work well, was met with the reply, "Why do you presume to scold me, Billy Gray? didn't I know you when you were only a drummer?" "Well," said Mr. Gray, "didn't I drum WELL, eh?—didn't I drum WELL?"</p>
(3) Makes no progress.	<p>(3) <i>Allude</i> again to the kind of vacillation mentioned previously, and <i>prove</i> that it WASTES THE BEST YEARS of one's life. <i>Declare</i> that often when a YOUNG MAN does come to "SETTLE DOWN" after a life of purposeless change, he finds himself TOO LATE in the field, and is not unfrequently relegated to the REAR RANKS of the profession or trade he has so TARDILY ADOPTED.</p>

Conclusion.—Present the LEADING IDEA of this Lesson as moral completeness, or being a **WHOLE MAN**. Set forth that—

- (1) It is one of the **FIRST CONDITIONS** of a well-ordered life to have a **DEFINITE AIM** or object.
- (2) A definite aim has been the **CHARACTERISTIC** of all good and **GREAT MEN**.
- (3) Our **PURPOSE** should be a **NOBLE** one.
- (4) By working Integrity **INTO THE GRAIN** of our characters, our lives will become **WHOLESAOME** ones.
- (5) We should not expect **AN OFFICE** to elevate or to **DEGRADE US**, but that by singleness of heart and rectitude of purpose **WE SHOULD ELEVATE THE OFFICE**.

Claim, as the **RESULTS** of Integrity of Purpose, that such a line of conduct is—

- (1) Safe—for, even after opposition, we **IN THE END** command a **RESPECT** proportionate to the **FORMER SCORN** and obloquy;
- (2) Honourable—how **CONSPICUOUS** Integrity becomes in **COMMERCIAL LIFE**!
- (3) Conducive to **FELICITY**—

“He that hath light within his own clear breast
May sit i' the centre and enjoy bright day.”—*Milton*.

XXXIX.—PRECEPT AND EXAMPLE.

Introduction.—Follow up the following line of argument, using Questions and Answers for the purpose:—

- (1) Who has seen a sign-post at the meeting of cross-roads? For what purpose has it been placed there? Then it is of some use? Yes; to point out the ways to the different towns and villages.
- (2) Would it be of more service to the traveller if a living guide went in front of him all the way? Would he then be likely to miss his road at the next turn? Would he wind in and out of the way unnecessarily? Would he then cross weak and unsafe bridges, or stray into dangerous paths?

(3) So we may come to this conclusion, that though the sign-post merely points out the way, but does not go itself, it is still of some use, and it would certainly be unwise to leave its directions unheeded, or we might get to a place we never intended to reach. Yet, useful as the sign-post is, a living guide who went in front himself, and in whose footsteps we could safely follow, would be of much greater use.

(4) Leaving the interrogative, proceed to tell the class in suitable language that they may perhaps have heard that "Example is better than Precept;" that we have just gathered that a living guide is better than a silent sign-post; so we will now try to explain what is meant by the former comparison, and to connect it with the latter.

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<p>Definition. B. B. H.</p> <p>Precept is advice, or that which we are enjoined to do. Example is the pattern set for us to copy.</p>	<p>Employ the Definitions, and <i>connect</i> them with the Introduction.</p> <p><i>Say</i> that "Precept" INSTRUCTS us in WHAT THINGS our duty lies, but "Example" ASSURES US THEY ARE POSSIBLE of attainment. So Precept is like the SIGN-POST, and Example is like the GUIDE.</p> <p><i>Also use the following contrasts:—</i></p> <p>(a) Precepts are Examples are DEEDS. WORDS.</p> <p>(b) Precept teaches Example teaches through the EAR. through the EYE.</p> <p>And</p> <p>(a) As deeds are MIGHTIER than words, } SO EXAMPLE IS BE- (b) And as the eye RETAINS } FORE PRECEPT. MORE than the ear,</p> <p><i>Illustration for (a):—</i> Some workmen on a job, suspecting one of their number of drinking at the wooden bottle more frequently than any one else, set a trap for him by smudging some black paint round the mouth of it. The drinker, as usual, slyly embraced the first opportunity of taking a long draught at the bottle, being altogether ignorant of what his mates had done. Presently, when the outcry was made about it, he loudly asserted his</p>

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	<p>innocence, but was met with the reply, "We might have believed you, only, loud as your tongue is, your lips are a great deal louder."</p> <p><i>Illustrate (b) by a teacher giving a writing lesson.</i> If he simply says what should and what should not be done, the pupils will profit little. But if he appeals to the eyes instead of to the ears of his class, and sets a copy, the pupils may imitate, and the right shapes of the letters will become familiar to the eye, and good writing will be the result.</p> <p><i>Further indicate how Example may consist of—</i></p> <ul style="list-style-type: none"> (a) A type, (b) An instance, (c) A precedent, <p>produced for our admonition—</p> <ul style="list-style-type: none"> (i.) That we may be cautioned by the bad CONSEQUENCES of faults in others; or, (ii.) That we may EMULATE the good and reap a similar reward.
<p>Characteristics of Precept.</p> <p>(1) Its perspicuity [clearness of mind].</p> <p>(2) Its benevolence.</p>	<p>(1) <i>Proceed interrogatively</i>, and somewhat in the following strain:—Would you give physic to one who is quite well? No; because he does not need it. Then would you offer good advice to one who is already doing right? Again: would you recommend a remedy for headache to one who was suffering from a pain in the limbs? Then if you saw a particular FAULT in a person, would you not try to point out the PROPER REMEDY for that fault—that is, if you were called upon to advise?</p> <p><i>So indicate the perspicuity of Precept which</i></p> <ul style="list-style-type: none"> (a) ADMONISHES only when NECESSARY; (b) And DIRECTS THE APPROPRIATENESS of the admonition. <p>(2) <i>Proceed to prove that THOUGH Advice may be CHEAP, it is PROMPTED BY KINDLY MOTIVES, and that it at least SHOWS some amount of INTEREST in the OBJECT—it is NOT INDIFFERENT to its welfare.</i></p> <p><i>Argue thus:—Why do we take trouble to advise people? Sometimes as the object of our solicitude SINKS THE MORE DEEPLY in degradation, does not our ANXIETY for his reformation INCREASE IN PROPORTION? Why is this?</i></p>

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(3) Its authoritative- ness.	<p>(3) <i>Take up the thread</i> of the Lesson again by questions and answers. Do you think the Teacher is BETTER ABLE TO ADVISE the Scholar, or the SCHOLAR to advise the TEACHER? If you were ill, would you consult a learned PHYSICIAN or an ignorant QUACK-DOCTOR? Then why is it that the word of ONE person CARRIES MORE WEIGHT and has more authority THAN that of ANOTHER?</p> <p><i>So gather that</i> Precept has</p> <ul style="list-style-type: none"> (a) The advantage of SPECIAL APTITUDE; (b) The benefit of WIDER EXPERIENCE.
(4) Its obligatory nature.	<p>(4) From the foregoing <i>prove</i> that it is our BOUNDEN DUTY TO FOLLOW good advice, because</p> <ul style="list-style-type: none"> (a) It has been ADAPTED TO OUR NEEDS, or it would not have been proffered to us; (b) It was prompted by BENEVOLENT MOTIVES and intended for our good; (c) It is the WISDOM of a wider EXPERIENCE than our own.
Force of Example. (1) Good Example.	<p>(1) If the class be sufficiently advanced to understand the terms, <i>compare</i> Precept to THEORY and Example to PRACTICE.</p> <p><i>Assert</i> that in PRACTICAL operation a GOOD EXAMPLE—</p> <ul style="list-style-type: none"> (a) Is a living REPROACH to our own defects; (b) Induces ZEAL in the SAME DIRECTION; (c) Is a secret and lively INCENTIVE to worthy IMITATION; (d) Is CLEARER than Precept in its INDICATION of the right path; (e) Has a peculiar and SUBTLE POWER of teaching without a tongue. <p><i>Illustration</i>.—One day in the year 1814 a workman hurried into Stephenson's cottage with the startling information that the deepest main of the colliery was on fire. He immediately hastened to the pit-head, whither the women and children of the colliery were running, with terror depicted in every face. In a commanding voice Stephenson ordered the engineman to lower him down the shaft. There was danger in it; it might be death before him, but he must go. He was soon at the bottom, and in the midst of the men, who were</p>

MATTER.	METHOD.
	<p>paralyzed at the danger. Leaping from the corve he called out, "Are there six men among you who have the courage to follow me? If so, come, and we will put out the fire." The Killingworth pitmen readily followed him. Silence succeeded the frantic tumult of the previous minute, and the men set to work with a will. In every mine bricks, mortar, and tools enough are at hand; and by Stephenson's directions the materials were forthwith carried to the required spot, where in a very short time a wall was raised at the entrance to the main, he himself taking the most active part in the work. The atmospheric air was by this means excluded; the fire was extinguished; most of the people in the pit were saved from death, and the mine was preserved.</p> <p>—<i>Smiles's Life of Stephenson.</i></p> <p>In this manner <i>demonstrate</i> that Example is ALL-POWERFUL chiefly through our habit of IMITATION.</p> <p><i>Divide</i> Imitation into—</p> <ul style="list-style-type: none"> (a) PURPOSED, (b) UNCONSCIOUS. <p>(a) PURPOSED Imitation may be <i>illustrated</i> by a prevailing fashion in dress, speech, habits, books, and even in taste, as the china mania and the brio-a-brac craze.</p> <p>(b) UNCONSCIOUS imitation may be <i>illustrated</i> by the impossibility of altogether escaping from the fashion of the day, which exercises an effect upon us, though we may be unconscious of it. Again, we sometimes copy the peculiarities of a friend, imitating his gait or using his expressions, or sometimes we form our style of handwriting from a frequent correspondent whose hand is familiar to us.</p> <p>Do not leave this division of the Lesson without <i>calling forth admiration</i> for the COOL EXAMPLE set by one person in a PANIC, and his all-powerful influence in ARRESTING A STAMPEDE by the force of his authoritative attitude.</p> <p>(2) <i>Maintain</i>—</p> <ul style="list-style-type: none"> (a) That it is SELDOM one is intentionally and WILFULLY BAD: <i>hence</i> it is that our UNCONSCIOUS imitation makes BAD EXAMPLE SO DANGEROUS. (b) That IN THE FACE of the best PRECEPTS, bad Example is even then DANGEROUS.

(2) Bad Example.

MATTER.	METHOD.
	<p>(c) That THOSE WHO SET BAD EXAMPLES should be made to FEEL the grave RESPONSIBILITY which rests upon them for</p> <p>(i.) The MISERY they may be the MEANS OF CAUSING ;</p> <p>(ii.) The incalculable evil EFFECTS they may unconsciously have upon SOCIETY—for the “evil that men do lives after them,” and Carlyle declares that the “evil a bad man does is simply incalculable.”</p>
<p>Precept standing alone.</p> <p>(1) If a person does not follow his own counsels, they may be none the less worthy of following.</p> <p>(2) An adviser should at least try to follow his own counsel.</p>	<p>(1) <i>Teach</i> here this important lesson, that we are not to reject or SCORN good advice because our adviser has NOT FOLLOWED IT HIMSELF.</p> <p><i>Illustrations</i> :—Lord Bacon taught morals, and took bribes. Sterne was maudlin in his sentiments over a dead ass, and yet was cruel in his family. Cowper moves our mirth in “John Gilpin,” and was himself unutterably melancholy. But for all this the MORALS of the first are none the less CORRECT, the SENTIMENTS of the second are none the less ELEVATING, nor is the LAUGHTER caused by the last any the less HEARTY.</p> <p><i>Admit</i> that in such a case the counsels necessarily LOSE FORCE, and possibly may do some amount of HARM by bringing good into CONTEMPT with the THOUGHTLESS, who constantly REQUIRE before them a SUBSTANTIAL EXAMPLE: it is only the truly THOUGHTFUL who can IMPROVE on hard proverbs and dry maxims.</p> <p><i>Illustrate</i> by Mentor (literally, a thinker), the constant and thoughtful monitor of Ulysses.</p> <p>(2) <i>Argue</i> that if an ADVISER does not try to follow his own teaching, he can SET BUT LITTLE VALUE upon it HIMSELF; and therefore what value CAN HE EXPECT the recipient of his injunctions to set upon them ?</p> <p><i>Show</i> how HYPOCRISY IS FOSTERED by this lack of energy in following the DICTATES OF ONE'S BETTER NATURE, even THOUGH one may be HONEST IN HIS PROFESSIONS.</p> <p><i>Opine</i> that from such WEAK MORTALS advice comes neither as a WISH NOR A COMMAND ; and declare that “Do as I say, and not as I do,” seldom finds acceptation in actual life.</p>

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	<p><i>Admit</i> that there may be REASONS why one does not always act up to one's own injunctions, just as there may be difficulties in the way which a guide CANNOT OVERCOME. Still such injunctions must LOSE WEIGHT.</p> <p><i>Illustrate</i> the point by the story of the elder brother who cautioned his younger brother not to skate on a certain part of the ice, and yet he skated there himself. Presently the younger brother thought he might neglect advice that was not accompanied by example, and the consequence was he fell through a weak place into the water. As he could not swim, he would have been drowned but for the exertions of his elder brother, who could swim, and had therefore been more venturesome.</p> <p><i>Declare</i> it is ever so—"Sound Admonition and Bad Example" is like DOING a thing with ONE HAND and UNDOING it with the OTHER.</p>
<p>Example standing alone. In modelling our conduct and our characters we should try to copy the best example.</p>	<p><i>Allow</i> that EXAMPLE may stand WITHOUT PRECEPT, and quote the saying that "an OUNCE of Example is worth a TON of Precept."</p> <p><i>After reverting again</i> to some of the Examples already dealt with in the course of the Lesson, <i>apply</i> the following lines, which the class may repeat:—</p> <p style="text-align: center;">"Lives of great men all remind us We can make our lives sublime, And departing leave behind us Footprints on the sands of time." <i>Longfellow.</i></p> <p><i>Draw attention</i> to the fact that the BEST EXAMPLES are NOT always to be found in the HIGHEST DEVELOPMENT of life, and that we may LEARN from the lowliest and HUMBLEST of creatures—or why do we go to the Bee and the Ant to learn Thrift and Industry?</p>

Conclusion.—*Entreat* the children—

- (1) Never to be TOO PROUD or too knowing to accept ADVICE, for we may all learn from our cradles to our graves.
- (2) To be EAGER, not only to LEARN from Precept and Example, but to SET a good EXAMPLE to others.

(3) Not to be particular when or from WHENCE they derive GOOD, so long as THEY DO LEARN to practise what is RIGHT.

Assert that it is USELESS to KNOW what is right if we do NOT PRACTISE IT. *Illustration*.—An aged Athenian went late to the theatre, and the young Athenians unanimously agreed to sit close and keep him out of a seat. Abashed at this, he hastily went over to the seats appointed for the Lacedæmonians, who immediately arose and received him in an honourable manner. The Athenians, struck with a sudden sense of virtue, gave a thunder of applause, and the old man exclaimed, "The Athenians know what is right, but the Lacedæmonians practise it."

(1) PRACTICAL LESSONS FOR HOME LIFE.—Home being the practical SCHOOL OF MANKIND, there it is that daily formation of character takes place. The BEST INHERITANCE a parent can have to bequeath is a VIRTUOUS EXAMPLE. AS CHILDREN are IMITATIVE as monkeys, caution them to COPY MANLINESS without APING THE MAN, to make a true copy and NOT A CARICATURE.

If the ELDEST BOY of a family goes straight, the OTHERS are tolerably SAFE. If the ELDEST DAUGHTER becomes a pillar of the household, her INFLUENCE for good over the others is UNBOUNDED.

(2) FOR SCHOOL LIFE.—The TEACHER himself should be the BRIGHT EXEMPLAR of his class. By his Punctuality, Tidiness, Kindness, Energy, etc., he is a LIVING PATTERN. The INCONSISTENCE of the teacher saying one thing and doing another would SOON BE DETECTED by sharp little eyes.

The teacher is always careful to REPROVE WRONG, and to REMOVE a BAD EXAMPLE, lest it corrupt many.

(3) ABROAD.—Having learned from Precept and Example WHAT TO FOLLOW and what to AVOID, be extremely careful in the SELECTION OF COMPANIONS, and when forced into bad company at any time, rather endeavour to RAISE THEM to your higher standard THAN SINK to theirs. We can INTUITIVELY tell what is WORTHY OF IMITATION, and therefore we should not allow BRAVADO to LEAD us into copying a BAD example. Our MOTTO should be, "Good company, or no company."

XL.—FORMATION OF CHARACTER.

Introduction.—Announce to the class that you are about to talk of Character, and define Character as “the distinctive mark of an individual.”

Addressing the class in an easy conversational style, quote Locke's assertion that “a child's mind at starting is as a sheet of white paper, on which their elders may write what they will.” Then carrying the class into a fuller comprehension of the simile, desire them to grant that there may be different kinds of white paper, all of them used for the purpose of writing, and yet all varying in texture. As there may be “cream laid,” or carefully glazed paper, which presents a surface excellently adapted to the purpose of writing, so are there some children's natures more susceptible to good influence than others, and on such we can make the fine upstrokes of Character (as considerate kindness, etc.) and the finished and flowing curves of Conduct (as courtesy of manners, etc.). Again: as there may be a coarse and rough kind of paper which, almost like blotting-paper, obliterates and makes illegible the best of hand-writing, and on which we have to be content if we can inscribe upon it a few words in bold and perhaps irregular letters, so again are some children's natures warped and wilful, and it is just as difficult to impress any great and noble traits upon them. Indeed, we are sometimes happy if we can accomplish so much as to make them honest and truthful, although we should like to make them kind and courteous too.

Carry the figure further. Again: as some paper is neatly ruled and specially prepared to write upon, so are some children carefully reared and trained at home, constantly taught to know and to do what is right; but as it is more difficult to write uniformly and straight upon unruled paper, so is it difficult to teach those children to do right whose homes are bad and whose training is neglected. Children generally take their characters from their surroundings, and base their judgments on those of their elders. Gutter children grow up

bad, scarcely knowing wrong from right, because they have never been taught to know it—they imitate the bad characters around them, just as some insects take their colour from the leaves on which they feed. On the other hand, the constant association of good homes strengthens the character of the impressionable child, who imbibes the good he sees in the parent and in the older children, till it becomes intensified in himself, just as the South Sea Islander believes that the strength and the valour of the enemy he kills pass into himself.

MATTER.	METHOD.
<p>Definition. B. B. H.</p> <p>Every child, when arrived at years of discretion, has something to do in the formation of his own character.</p>	<p>Now <i>point out</i> that the "likeness" between the paper and the child's mind can be TRACED NO FARTHER. Then <i>discover for the class</i> wherein they are "unlike"—(i.) the paper is QUIESCENT [still, quiet] under the operation of writing, but the child's mind has activity and VOLITION [will] while his character is being formed; (ii.) the paper is SENSELESS, but the child is both sensible and REASONING.</p> <p>Arrived at this point, great pains must be taken to <i>impress</i> that REASON is the MAIN CONSIDERATION of this Lesson; that we are reasoning beings, and that we begin to EXERCISE that reasoning FACULTY even before we arrive at "years of discretion."</p> <p><i>Explain</i> the term "years of discretion" to mean early in the "teens;" but let the <i>class</i> recognize that CHILDREN are NOT VOID of discretion at a much earlier age, and that discretion arises from the exercise of reasoning powers.</p> <p><i>Indicate</i> the two great STEPS in formation as CONTROLLED BY SELF:-</p> <p>(i.) A KNOWLEDGE of right and wrong, which DAWNS early in the young mind.</p> <p>(ii.) A REJECTION of wrong and an ACCEPTATION of right through the INFLUENCE OF REASON.</p> <p>The teacher should here <i>entreat</i> the children to exercise the second step, and to become what Carlyle calls their own "Soul-architects."</p> <p><i>Urge</i> that ALL MEN more or less must be the ARCHITECTS and BUILDERS of their own CHARACTERS; and if the STRUCTURE is to be a FINE one the work must be COMMENCED at the EARLIEST possible OPPORTUNITY.</p>

MATTER.	METHOD.
	<p>Quote Longfellow's poem "The Builders," and encourage children to commit it to memory, noting especially—</p> <p>" All are architects of Fate, Working in these walls of Time; Some with massive deeds and great, Some with ornaments of rhyme.</p> <p>" For the structure that we raise, Time is with materials filled; Our to-day's and yesterdays Are the blocks with which we build.</p> <p>" In the elder days of Art, Builders wrought with greatest care Each minute and unseen part; For the gods see everywhere.</p> <p>" Let us do our work as well, Both the unseen and the seen; Make the house, where gods may dwell, Beautiful, entire, and clean.</p> <p>" Build to-day, then, strong and sure, With a firm and ample base; And ascending and secure Shall to-morrow find its place."</p> <p>Having indicated to what extent the reasoning child builds up his own character, <i>point out</i>—</p> <p>(i.) The IMPORTANCE of the duty; and (ii.) The grave RESPONSIBILITY of it.</p>
<p>How we form our own Characters:—</p> <p>(1) By imitation, which is not unreasoning: we should therefore produce a multiform development of good.</p>	<p>(1) Imitation must be admitted a great SOURCE OF CHARACTER.</p> <p>(i.) With the YOUNG child it is first MECHANICAL and unreasoning.</p> <p>(ii.) With the GROWTH of the intellect it becomes DISCRIMINATING and discretionary.</p> <p>Quote—" Make thy imitation by discretion; rest not on the expired merits of others; shine by merits of thine own."</p> <p>Do NOT desire a SLAVISH imitation; and illustrate by the artist Opie, who, from being a carpenter, rose to eminence as a painter, and whose pictures were noted for the brilliance of their colouring.</p>

